BERKELEY BAPTIST DIVINITY SCHOOL LIBRARY

October, 1936 Vol. XIII. No. 4

THE CROZER QUARTERLY

CONTENTS

PAGE

EDITORIAL NOTES 241

WHICH WAY TO THE KINGDOM? LEFT, THROUGH COMMUNISM? J. L. Gillin 244

IS THE WAY TO THE KINGDOM OF GOD THROUGH FASCISM? Rev. Albert C. Thomas, D. D. 255

THE CHURCH AND THE ESSENTIALLY HUMAN NEED. Milton G. Evans 262

MASSACHUSETTS AND RHODE ISLAND. R. E. E. Harkness 276

BOOK REVIEWS 291

BOOK NOTICES 313

BOOKS RECEIVED 315

INDEX 317

THE CROZER QUARTERLY

THE CROZER QUARTERLY is published by the Faculty of Crozer Theological Seminary, with the aid of funds provided by the Trustees. THE QUARTERLY aims to be a journal for the expression of theological opinion, embracing all the interests of students of religion, whether ministers, teachers, or laymen. It does not accept responsibility for the views expressed, publication indicating that the editors regard the articles as voicing opinions important enough to command attention.

A. STEWART WOODBURNE, Editor.
RITTENHOUSE NEISSER, Business Manager.

Editorial communications, contributions and books for review should be sent to

THE EDITOR, THE CROZER QUARTERLY
Crozer Theological Seminary, Chester, Pa.

Remittances and business communications should be addressed to

THE BUSINESS MANAGER, THE CROZER QUARTERLY
Crozer Theological Seminary, Chester, Pa.

Requests for catalogues and communications regarding courses in the Seminary should be addressed to

PRESIDENT JAMES H. FRANKLIN
Crozer Theological Seminary, Chester, Pa.

Subscription, $1.50 the year; single numbers, 40 cents

Printed for the Crozer Theological Seminary by
THE JUDSON PRESS
Philadelphia, Pa.

Entered as second-class matter, December 21, 1923, at the post-office at Chester, Pa., under Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 21, 1923.

Copyright, October, 1936, by Crozer Theological Seminary.

THE CROZER QUARTERLY

Vol. XIII OCTOBER, 1936 No. 4

EDITORIAL NOTES

THE RELEVANCE OF REVELATION

THEOLOGY is a science of concepts. Its concepts, like all symbols of thought, are fluid. There is no more intrinsic value in a religious symbol than in a mathematical symbol. The all-important matter is the experience that it endeavors to portray. He is a poor theologian who does not read behind the forms, and appreciate the life to which they give expression.

There is a tendency in some radical quarters to discard some of the older terminology of theology as unserviceable for our day. Apparently they regard the symbols of the past as static, and the concepts of other days as lifeless. The history of human thought shows that the reverse is the case. In the majority of instances we retain our symbols, letting their meanings expand with our growing understanding.

Some of our liberal theologians have fallen into this mistaken understanding of concepts. They discover that certain words have historical associations, carry metaphysical assumptions, or utilize social patterns that have no value for them. They can no longer interpret Christian experience through such forms. Rather than trying to pour richer meaning into the concepts, they prefer to throw them into the discard. The result would mean an impoverishment to theology, since it tends to break the thread of continuity and to disregard the contributions of the past.

Revelation is one of the great concepts that has fallen upon evil days at the hands of some of these men. The reason is not difficult to locate. It lies in the association of the idea with a type of metaphysical dualism that is totally unacceptable. They have long since abandoned such a dualism, and the idea of revelation is consigned to oblivion for the sin of keeping bad company. Nevertheless, deeply religious people continue to use the term, quite heedless of the attitude of the radicals. This creates a situation demanding our attention to the relevance of the idea for our day.

The traditional Christian belief is part of a fabric of beliefs that are closely interwoven. One of the strands is the fallen nature of man. On the one hand there was recognition of his high destiny, but on the other of his inability to attain it because of a sinful nature. This sinful nature was evident in the lack of knowledge concerning the way of life. Man's intellectual powers were a gift of God, yet even they could not be trusted alone. They required to be corrected and their true judgments confirmed from above. The typical procedure was to distinguish the truths that are above reason from those that are accessible to reason. The great doctrines of the Christian faith belong to the former category. An illustration employed by Aquinas was that reason could assure us that there is a God, but that it required revelation to learn that his nature is triune.

Such an interpretation involves accounting for revealed knowledge as emanating from a higher source, a source that transcends nature. Now, another strand in this fabric of beliefs was the cosmology that Ptolemy systematized. This included a flat earth, a geocentric universe, and a heaven above. Such a belief inevitably colored the idea of the source of revealed truth. It came from above in the literal and physical sense. And the guaranty of the validity of revealed truth was precisely its supernatural source.

The circumnavigation of the earth rendered the Ptolemaic cosmology obsolete. It was the merit of Copernicus to develop a new hypothesis that was a workable basis for navigation. The Copernican system is heliocentric, and posits an infinite number of universes each with its own sun as the centre. This was revolutionary to human thinking. It quite dissipated the older dualism, and displaced it with a concept of the infinite. Theologically it necessitated the recognition of the idea of divine immanence in contrast with the older transcendentalism.

The criticism of the traditional doctrine of revelation had its basis in the Copernican revolution. It has been further undermined by the changed view of human nature to which both science and religion have contributed. The belief that infants are born with guilty natures has given place to the view that human nature is capable of moral development in either direction, but is not condemned at the start. With respect to the view that religion itself originated in a divine revelation the philosopher Schelling pointed out that this implied an original atheism of the human consciousness. It was inconceivable how an atheistic consciousness could receive a revelation from God. This criticism discloses the incongruity in the two strands of belief.

Is there a place for the idea of revelation in the modern world with its altered views of the universe and of man? There is something in the

root meaning of the concept that is independent of such changes. Our English word comes to us from a Latin verb which means to unveil or uncover. The Romans used it as the opposite of another verb which gave us our word, "involve," and for which one meaning was, to wrap up truth in riddles. Revelation in that original sense was the apprehension of meanings hitherto unperceived. This interpretation is one that harmonizes with Christian experience in any age, and is independent of the metaphysical view that happens to prevail.

One of the outstanding services of Christian faith to human life consists in an enrichment of meanings. Professor Farmer illustrates that in his recent book, *The World and God.* To the scientist water is just H_2O, but to Jesus it was a symbol of abounding life. This illustration could be multiplied times without number. It is illustrated on every occasion when a man or woman of faith sees beyond the immediate and physical to the spiritual worth and significance of experiences. To find inspiration in apparent calamity; this is revelation. To hear the still small voice above the sounds of the whirlwind, fire and earthquake; this is revelation. To realize that the kingdom of God is in your midst; this is revelation. To discern the availability of great spiritual resources for life's needs and in the face of life's bewilderments; this is revelation. To catch the spirit of Jesus, and choose loyalty to Him and his cross as of supreme worth; this is revelation.

If the heart is attentive, we may often experience the drawing back of veils which have concealed values we had never dreamed to exist. The trouble has been that we have confined the idea of revelation to a series of propositions. The distinctive feature of Christian revelation, however, is qualitative. It consists in a consciousness of significance and worth through which life experiences enrichment. Its end is "that *we* may have life, and have it abundantly."

WHICH WAY TO THE KINGDOM? LEFT, THROUGH COMMUNISM? [1]

J. L. GILLIN

Professor of Sociology, University of Wisconsin

For a long time in this country we have been operating under the theory that rugged individualism will in the end produce the best social results. More recently modifications of it have been made, both in theory and practice. Out of it has developed the monopolistic character of capitalism which, because of its successes, has called forth two movements to check its way. One of these is legislation to limit monopolies and to regulate prices and conditions of labor. The other is the rise of the trade-union movement to give somewhat equal bargaining power to laborers.

In the middle of the last century still another approach was made by Karl Marx and Friedrich Engel. Marx and Engel, proceeding on the basis of Hegelian philosophy, concluded that inherent in the capitalistic system there was a tendency of ever-increasing exploitation of the workers down to a subsistence level which in time became so severe that there was nothing left for the proletariat to do but to revolt. Consequently Marx believed that political action would follow upon the results of the natural evolution of the capitalistic system, and was necessary to complete that evolution.

Russia became the first country in Europe in which the attempt was made to put into practical operation the revolutionary ideas of Karl Marx. Nicolai Lenin became the leader of that militant group of Marxists who believed in the importance of revolutionary action in carrying out the ideas of Marx. Lenin's theory, which has been followed by the Bolsheviks of Russia since his death, is that there is an intermediate stage between Capitalism, with all its attendant works, and Communism; that state is Socialism.

It must be borne in mind that Marxian philosophy was essentially atheistic. Marx believed that religion had been used as an opiate to keep the exploited toilers in subjection. In the case of Russia this Marxian idealism fitted perfectly into the situation presented by the orthodox Russian church. There, if anywhere in the world, Marx's theory that religion had become the oppressor of the people was to be seen in full flower.

When I went to Russia I was under the impression that the Revolution was economic and political in nature. As a matter of fact I found

[1] Address at Northern Baptist Convention, St. Louis, Missouri, May 23, 1936.

it to be also a social revolution. Believing, as they do, that the sorry condition of the people of Russia was due to the capitalistic system under which they lived prior to the Revolution in 1917, they are endeavoring to change every social institution in accordance with the new idealism and to order every factor in the social situation in such a way that the fundamental wishes of the population may be achieved and the social order which they have in view realized.

Some Gains for Russia Under the Soviets

Consider some of the aims which have been achieved and some which they are pursuing.

Health. However backward we may consider health conditions in Russia in comparison with those found in some of our Western countries, there is no question that the Bolsheviks have attacked the high mortality rate of Russia in serious earnest. All kinds of new institutions have been built up and old institutions have been revolutionized. As a consequence of their work in the health field they have reduced the general mortality rate, the infant mortality, venereal disease and tuberculosis. The expenditures for health protection and medical care from all sources in 1934 amounted to more than seventeen times the amount spent in 1913 and three and a half times the amount spent in 1928.

Illiteracy. Before the War the illiteracy rate among the Russians was among the highest in Europe, in 1913, 67 per cent. of the population. The Bolsheviks undertook to improve this state of affairs and by 1932 the illiteracy rate had been reduced to 10 per cent. The Bolsheviks set up new schools everywhere. For a time every factory had its elementary as well as its vocational school. If one was not able to read or write he was forced, in order to hold his job, to attend elementary school classes. By 1934 the school attendance in Russia had increased threefold over that of 1914. Ninety-eight per cent. of the children of school age are in attendance in the four-year elementary school. To carry out this greatly increased educational program, enormous funds have been appropriated.

In connection with the attempt to increase the educational facilities and to reduce illiteracy, it may be interesting to note the changes that have taken place in publications in Soviet Russia. By the end of 1934 there were about 11,000 newspapers with a circulation of 37,000,000, or fourteen times the pre-war figure. Similarly the publication of books has shown an enormous increase.

Unemployment. Before the U. S. S. R. set out on its industrialization program it had considerable unemployment. It set up an unemployment-insurance plan. However, that was given up after 1928 because it

was no longer needed. Whether this satisfactory state with regard to employment will continue after the industrialization program has been finished no one can say.

Social Insurance. In spite of all the difficulties which faced the Bolsheviks in the twenties of this century, they attempted as rapidly as possible to build up a system of social insurance which would provide security for the workers of the country. The social insurance laws at the present time cover 95 per cent. of the population. Temporary disability benefits cover accident, sickness, care of ill members of the family, and maternity. Pregnant working women have sixteen weeks vacation if employed in a factory, twelve weeks if in an office, on full pay, half of it before confinement and half after the birth of the child. Old age pensions are provided for all workers on reaching the age of sixty. For those permanently disabled the amount of pension ranges from 40 to 60 per cent. of the regular wage. For the aged the pension is from 50 to 60 per cent. of the former wage. Free medical care is provided for all sick workers. In addition, rest homes, sanatoria, and vacation homes for those in need of them are provided.

Rapid Industrialization of the Country. The leaders in the U. S. S. R., after the close of the World War and of the Civil War, felt that if Bolshevism were to be developed and not be crushed by its enemies, they must industrialize the country. They have placed upon the population the most extreme sacrifices in order to accomplish it. Before the War Russia was about 90 per cent. agricultural; by 1932 the U. S. S. R. was second in its industrial output in all the world.

Development of Agriculture. After the Revolution in 1917 the land was divided among the peasants. As a result instead of 15,000,000 peasant farms in 1913, by 1927 there were 25,000,000. These individual peasant farms in 1928 averaged only about eleven acres, but in that year they constituted 97.3 per cent. of the sown area. Many of them were cultivated on the strip system with very great inefficiency. Collectivization of the farms and the organization of State farms together with the mechanization of agriculture on a large scale have resulted in an increase of cultivated land from 105,000,000 hectares (a hectare equals 2.47 acres) in 1913 to 134,400,000 in 1932. The production of grain, meat, milk and milk products has recently been greatly increased.

Treatment of Criminals. I went to Russia especially to study this aspect of their national life. I was not allowed to visit the colonies for political prisoners. From all that I can learn, up until recently the treatment in these camps and in the prisons in which they were kept before they were sent to the camps was as barbaric as anywhere in the world.

For the ordinary criminals, however, Russia has a system, not yet completely worked out, which in ideals and methods approximates the best which modern penology has to offer. The whole idea of punishment as a motive of treatment has been tabooed. Two purposes stand back of her treatment of criminals: first, the protection of society, and second, the correction of the offender. The longest sentence for any crime in Russia is ten years. Moreover, her correctional institutions, whether they be farms or industrial institutions, are not a thing apart, but are organized on the same methods as any other farm or factory. A quota is laid upon each as upon every State farm and every State industry. A considerable degree of self-government prevails in them, the convicts conduct their own courts for offenses against the regulations. After a prisoner has advanced to a certain extent he is permitted two weeks to a month vacation every year at home. The educational system in these institutions is the same as that which prevails on a collective farm or a State farm or in a factory on the outside.

Minorities. Another great advance marked by the U. S. S. R. is the treatment of minorities. Formerly in Russia the Jews were repressed. Pogroms frequently broke out. All these disabilities have been removed. Furthermore, under the Czar the attempt was made to Russify all those with religions, languages and customs different from those in European Russia. Under the Bolsheviks an opposite program has been pursued. The minorities are encouraged to use their own languages; they have been stimulated to develop their own literature; they are free in the same way as anyone else to exercise their own religion in Russia; and every attempt is made to encourage their interest in their own art and culture. Upon this freedom there is just one limitation which prevails throughout all Russia—every group is forced to conform to the economic and political program marked out by the Bolsheviks for "Socialist construction." In a great many fields of human interest, therefore, the Bolsheviks have made great progress in the last eighteen years, especially in the last seven. Let us turn now to certain aspects of their development which are not so favorable.

Unfavorable Features in Bolshevik Russia

Attitude Toward Religion. During Czarist times in the superficial aspects religion was one of the outstanding features of the country. Every village had its church. All the great cities had their cathedrals. Monasteries filled with religious devotees marked the landscape. The great churches, cathedrals and monasteries were embellished with objects of art, statuary, expensive stonework and other adornments indicative of the

wealth which had been showered upon them. Now the paint is peeling from the buildings, the niches of some of the great cathedrals, once filled with beautiful statues, are often vacant, and where once hung beautiful pictures now there is nothing but bare wall. However, about 60 per cent. of the churches and other religious buildings have been taken over by the State, many of them to be used as garages, nursing homes, schools, and anti-religious museums. On gaining power the Bolsheviks confiscated all church property, but allowed religious bodies the privilege of occupying those which they could maintain. Those which could not be used for religious purposes the Bolsheviks felt should be used for other social purposes, which they interpreted in any way to suit their purposes. Numbers of these large buildings have been torn down and the materials in them used for other buildings.

Moreover, all State support for the religious organizations was taken away. Their endowments have been confiscated. Consequently many of these large cathedrals and monasteries could not be supported by the gifts of the devotees, and had to be given up. Talking with a number of priests in charge of some of the churches still occupied, I was told how difficult it was for them to maintain the religious institutions.

The religious organizations have been strictly limited as to their activities. Catechism classes, Sunday schools and such organizations for the training of the children and youth have been abolished. No one may teach a child religion outside of his home under the age of eighteen years. Furthermore, many of the auxiliary organizations, such as women's aid societies, sewing circles, Bible study classes, cooperative organizations, to be found in the Protestant churches, chiefly Baptist, in Russia have been forbidden. Missionaries may not go out from one place to another in order to preach their message. Thus the restrictions laid upon religious organizations of every sort, Orthodox, Roman Catholic, Protestant and Jewish, are intended to kill off many of the activities which marked the life of the organization in pre-War Russia. Within these limits freedom of religious worship is granted.

In addition to these restrictions, anti-religious instruction is given in the schools; propaganda against religion is carried on in the press, by the radio and in public forums. An atheist society has been organized, which is encouraged by the State. Many of the formerly fine cathedrals and monasteries are today anti-religious museums. In them not only are all the ridiculous practices of some of the sects in the churches shown up to the disadvantage of such practices, but exhibits are given showing the supposed contradictions between religion and science with great emphasis upon the superiority of science. With the utmost skill propaganda is

carried on by charts and models intended to show what a fake religion is and how superior are the measures which have been taken by the Bolsheviks for the welfare of the people.

There is just enough truth in what they say against religion to make it effective with the common people of Russia. Personally, I can understand how the Bolsheviks came to take such a reaction against religion of every form. The outstanding religion of Russia was the Orthodox Church. Without question it was hand in glove with reaction up until the Revolution; it was an exploiter of the common people. Also, there is no doubt that on the whole it was an anti-social religion in almost every respect, filled with superstition and meaningless ceremonies. It was adept at playing upon the people for its own financial benefit and for its own prestige.

The same regulations were placed upon the Baptists, of which there were about two million in Russia at the time of the Revolution. Their work has been seriously hampered, although the Bolsheviks have never charged them with having exploited the common people, except that they made them subject to what the Bolsheviks call superstition. Nevertheless it has lessened their social activities of a mutual aid sort and has destroyed practically their teaching activities.

In my own judgment this attitude of the Bolsheviks toward religion, while understandable, was unfortunate. It might as well have addressed itself to the reformation of religion rather than to an endeavor to extinguish it. However, with its atheistic Marxian ideology, that was difficult. My own conviction, which has no basis except history, is that religion will survive in spite of all that can be done against it and in the days to come it will find a revival which will mean a better religion.

Limitations of Freedom of Speech and of the Press. Nowhere in the Russian constitution are the civil liberties, found in our so-called Bill of Rights, safeguarded. There is no such thing as freedom of speech or freedom of the press. God knows the limitations in our country since the War of the right of free speech has been interfered with frequently enough. In some parts of our country it is impossible for working people to get together in order to discuss their grievances without forcible interference by the police or by vigilantes. Men are charged with being agitators, reds, without regard for this fundamental right which is guaranteed by the Constitution. In Russia it is even worse. Meetings for the discussion of the evils of the present régime are suppressed without mercy, and the leaders accused of counter-revolutionary activities. The suppression of a free press is as great as it was in Czarist Russia. There is only one press in Russia and that is owned by the Bolshevik State. Conse-

quently there can be no opposition. There is no freedom of assembly in our sense of the term. In this respect the situation is no better than it was in Czarist Russia. All opposition to the fundamentals of Bolshevism are crushed with speed and whatever degree of brutality is necessary.

However, one must be fair in this matter, and one of the things which astonished me as I read the papers and talked with people was the freedom of discussion of specific methods of achieving the aims of Sovietism. In fact, it is the policy of the authorities to encourage criticism of the ways in which things are carried out and of the leaders of their enterprises. This criticism, however, is entirely limited to methods; the fundamentals upon which Bolshevism is based must not be touched.

Fear. I have not been in Fascist Germany. The ten days I spent in Fascist Italy did not reveal to me any such fear as I found to be everywhere present in Russia. This is fear of one's fellows. Suspicion thrives as I have never seen it anywhere else. Anyone's fellow may report him as a counter-revolutionary. Russia is a paradise for the revenge-seeker and for anyone who is not too scrupulous to rise in his position by trampling down his fellows. Consequently it is very difficult to get anyone to say anything in criticism of the régime or of its fundamental doctrines. Fear hangs like a pall over the whole people.

Force. Force is too frequently used in Russia to make it a pleasant place to live. There is the most terrible repression of anyone suspected of counter-revolutionary activity, and this term "counter-revolutionary" is interpreted in quite arbitrary ways. Force to the limit and without any too delicate methods of application has been applied to those who were suspected of being opponents of the régime. Thousands of them have been killed, if we may trust reports, and many more thousands have been deported to live on the barren shores of the Arctic around Archangel and in out-of-the-way places in Siberia. The justification of the Bolsheviks, of course, has been that it was necessary in order to have the Revolution succeed. That, of course, has been the argument of every tyrant in human history. It is the argument of Hitler and of Mussolini, as well as of Stalin. The very fact that the authorities will not allow visitors to see the places of detention in which counter-revolutionaries await trial and disposition, that they will not allow foreigners to visit the camps in which these supposed counter-revolutionaries are concentrated is an indication of the fear they have of foreign criticism as to the methods employed with these unfortunate human beings.

Do not get the impression from what I have just said that I think our country is entirely free from such things. Recent occurrences in labor difficulties on the west coast, of the attitudes current toward the share-

croppers in the South, and the attitude toward Negroes in some of our states does not give us much ground on which to plume ourselves for our superiority in this respect. The lawless acts which disgrace our country at various times, the farcical justice which even our courts hand out in the cases of those whose attitudes do not entirely conform to the dominant opinion in some of our communities remind one of the worst things in Russia. The practical limitations upon freedom of speech and freedom of assembly which some of our people lawlessly exercise, give us little basis for a feeling of superiority over the Russians in these respects.

Bolshevism and the Christianity of Jesus

Bolshevism takes a very hostile attitude toward religion. As a matter of fact, in many respects Bolshevism may be described as a substitute for religion in Russia. This may be said of it with respect to the social purposes of its aims and to its emotional fervor. As truly as the religion of Jesus, Bolshevism aims to create proper conditions for the development of the personalities of its people. That is shown by the advances it has made and the innovations it has introduced which I have already discussed under the gains made by Bolshevism. Furthermore, with an almost fanatical emotional fervor it pursues these aims to accomplishment. It is as insistent upon the correctness of opinion as the most orthodox of all religious bodies. One of the striking things about the Bolsheviks is their puritanism in many respects. Card-playing is not allowed on Russian trains. If a member of the Communist Party is discovered to have changed his wife too often, or if he seems to be more interested in sex than in the aims of the Communist Party, he is hauled up before the cell of the Communist Party to which he belongs and is given a thorough going-over. He must choose between devotion to the Communist Party and its aims and the fulfilment of what they consider the baser personal desires. About once a year there is a purging of the Party. There is an emotional fervor on the part of the devotees of Bolshevism and a consuming passion for the accomplishment of its aims which is the nearest thing to religious devotion I have ever observed outside of religion. Bolshevism is social in its outlook, and in spite of all our criticism of it, it must be confessed that it aims at the accomplishment of a good life for the people of Russia. While Bolshevism, like religion, has hypocrites, I am constrained to believe from talking with some of its chief men and from seeing the devotion which they give to the accomplishment of its purposes, that they are men of single purpose and remarkable self-abnegation.

Bolshevism agrees with the teachings of Jesus with respect to the consideration of the welfare of others. The way in which people are urged to give up their own private enjoyment to do what in Russia is called social work, by which they mean organization of personal work with individuals to bring them to support with enthusiasm and devotion the aims of Bolshevism, is beyond all praise. If Bolshevism is religion, it is a social religion; social in its purposes however antisocial it may be in its methods. Furthermore, like the religion of Jesus it devotes itself to the conversion of the individual through faith and doctrine. So much for the agreements of Bolshevism with the Christianity of Jesus.

Bolshevism departs from the Christianity of Jesus in the emphasis upon force rather than on love for neighbor and love of God. Love of neighbor is not one of its primary teachings. Resort to force is justified. It could never agree with the teaching of Jesus that "if an enemy strikes you on the one cheek, turn the other." It would never agree with that other doctrine that "he who takes the sword shall perish by the sword"; nor that other, "if thine enemy hunger, feed him; if he thirst, give him drink. Pray for them that despitefully use you and persecute you that you may be the children of your Father which is in heaven." For them there is no God; that is all nonsense. In place of God is the Communist State. Regard for the neighbor is only in order that the aims and purposes of the Communist State may be achieved.

There is none of the gentleness about it which you find in the teaching of Jesus. There is little of His patience. It cannot wait because it has no God who patiently stands "within the shadow keeping watch above His own."

I must not close this presentation, however, without pointing out what seems to me to be the lessons which Bolshevism has to teach the Christian Church. Let no one delude himself with the idea that simply because Bolshevism represents, in many respects, attitudes antithetical to those to which we are accustomed in this country that it is not going places; it is. It has a dynamic of social purpose fitted to the needs of the great mass of the Russian people and it is inspired by a devotion sufficient to accomplish many of its purposes. It behooves the Christian Church in America, which cannot sympathize with many of their methods and must be hostile to some of their doctrines, to show better than the Bolsheviks that it is interested in the material welfare here and now of the common people. Too often the Church has apparently forgotten many of the words which Jesus spoke concerning justice, mercy, love of fellow man; a fellow man no matter how different he may be from us in status, economic or social, no matter what his color or his culture. How often we

tend to become merely ecclesiastics, interested in our organization rather than the kingdom of God which Jesus came to establish and for which he teaches us to pray! How often we become mechanical in our handling of people! How frequently we lack that fine understanding which Jesus had of the potentialities of the most abandoned and apparently most hopeless! And alas, how frequently the Church has devoted itself even here in America to exhorting people to be content with their lot here and now, no matter how bad it is, since they will be rewarded in a better world! How often do the Church and its ministers stand dumb before the social injustices in our present social order! How often we tend to identify the present social order with the kingdom of God! Even with the advancement that has been made, it is true today as it was in the days of Jesus that his kingdom is not of this world—that it does not share this world's purposes and aims and is motivated by altogether different ideals and relationships.

As I see it, the best way for the Church to combat Bolshevism is to show that it is possible to apply Christian principles to the solution of our economic and social problems with better results than Bolshevism can show. The Church, for example, should be at least as interested in health as the Bolsheviks. One does not particularly need to know the Gospels in order to remember that a great deal of the activity of Jesus was concerned with the health of the people. Justice between employer and employee certainly is not alien to the principles of Jesus. Concern with the welfare of the prisoner, with the public attitude toward the ex-prisoner, with the courts in which he is tried, and the institutions in which he is confined certainly finds warrant in the teachings of Jesus. The Church has always been interested in education—why should not the followers of Jesus interest themselves in the schools in, not a negative, but a positive way? Is it not clear that comparing the inherent potentialities of Bolshevism and the Christianity of Jesus that the latter has enormous advantages? Yet how poorly we have developed those potentialities. In the purity of our political government, in the ethics of business and of the professions the Church certainly has a right to take a deep interest. Followers of Jesus Christ in this country and in this age cannot be indifferent to the challenges which our social order presents to us. We cannot in justice spend our time merely in running an organization or doing ecclesiastical chores or preparing people for the Heavenly City, while ignoring the conditions under which people live here and now. While unnumbered millions fester in slums, whether rural or urban, certainly the followers of Jesus Christ cannot sit idly by without raising their voices against profits wrung from the necessities of the poor. "The

unsearchable riches of Christ" are not only for the release of each individual from a sense of personal sin, but also for the enrichment of our social and economic institutions by the application of his redemptive principles. The kingdom will not come until his gospel is incarnated in our institutions, economic, political and social. The challenge of Bolshevism to Christianity is the challenge of a Christless plan of social justice to the program of social justice implicit in Jesus' concept of the kingdom. Has our Christianity the vision and the devotion to answer that challenge with positive results?

IS THE WAY TO THE KINGDOM OF GOD THROUGH FASCISM? [1]

REV. ALBERT C. THOMAS, D. D.

Minister, First Baptist Church, Fall River, Massachusetts

Let us imagine a procession of Romans marching along the banks of the Tiber in the days of the Cæsars. At the head of the procession is carried a bundle of rods, securely tied together, to symbolize the unbreakable strength and solidity of a unified nation. These are the Fasces, meaning for the banners of Rome what *"E Pluribus Unum"* means for the insignia of the United States. Fascism at that time was a vaguely comprehensive term including many diverse elements. The same word used in the twentieth century is even more confusing. Today, as then, it symbolizes, among other things, cooperative resistance, efficiency, effectiveness, cohesion, as distinct from disintegration. It was used for the power of a Claudius who thought he was a pagan God, as well as for the power of a Justinian who burned the works of the Greek philosophers to enhance the prestige of Christianity. In the time of Cæsar Augustus, however, as well as in the time of Cæsar Benito Mussolini, it has expressed one underlying concept. It meant then, and it means now, the preserving of a desirable state of society by the control of the police force and the army. Therefore, as the Roman processions marched among the seven hills, there was forced into the bundle of rods a battle axe. The head of the axe protruded from the Fasces as much as to say to the people who watched the procession, "I will force obedience to this unified state of society whether you like it or not." That enforced cohesiveness saved Rome—for a time—from disintegration. It also saved her, for a time, from various forms of undermining corruption, from profiteering, from laziness, from physical degeneration.

Again and again strong, far-seeing men have done this for what they believed to be was the highest good of their nation; Peter the Great, Bismarck, Charlemagne, George Washington. When this country threatened to disintegrate in 1860, Abraham Lincoln was using some of the unifying tactics of Fascism. In each case, those who could control the police power sought to impose their will upon all the people in a time of emergency, for the good of the nation.

You and I are Fascists at heart. Whenever we see something wrong in the traffic system or in an eating system we say there ought to be a law

[1] Address at Northern Baptist Convention, St. Louis, Missouri, May 23, 1936.

against this or that. Have you ever day-dreamed to yourself, saying, "If I were dictator, I would silence certain radio programs, especially on Sunday afternoons; I would make newspapers print only the truth; I would have Congress take its bills to the Supreme Court for Constitutional testing before they are passed; I would curb Sunday amusements, liquor sales, or anything else that I think needs correction"? If such day-dreams could come true, and the power of control were in our hands, we might become as guilty of Fascism as any tyrannical despot.

The Communism which we have been considering is, after all, as Professor Gillin has just said, but the Fascism of the proletariat. People who decry the Fascism of the proletariat will defend the Fascism of the capitalist. Prohibition in America during its closing months was the Fascism of the teetotalers, or, as we might say, of the teetotalariat. During its closing years, it was being approved, it seems, by only a minority. That minority had not yielded to clever propaganda, but that minority controlled the police power, and for a short time, at least, enforcement of prohibition was theoretical Fascism.

We Baptists of the Northern Baptist Convention have been accused of Baptist Fascism. Some of you will remember the days of the formation of this Convention, when Dr. William C. Bitting and others active in the work of organization struggled valiantly to preserve a balance between disciplined cooperation on the one hand and uncontrolled liberty of action on the other. I venture the guess that the presidents of our Convention and our executive secretaries of promotion must long for Fascist control on some occasions when we free Baptist churches insist on going astray like lost sheep.

Now the groups of men who control conditions of organized society under Fascism never have been entirely unmindful of the will of the people. Some of them have desired to give the people what they believed the people would want, if the people knew all the facts and had a chance to think, weigh evidence and express themselves, uninfluenced by the propaganda of politicians or profit-makers. What a relief it would be if the people of the United States, for instance, during this summer's political campaign could have a chance to know all the facts, to think, to weigh evidence, instead of being prejudiced against their will by the calling of names, special pleading of political campaigners, misleading shouts from the radio, and sly, indirect twisting of news stories by the partisan press! We shall have to endure all of that for the sake of the playing of the game of a political contest. There are many who would say, "Oh for an intelligent Fascism—just for this summer!"

In recent days, the word Fascism has taken to itself an added sinister

significance. To most hearers it does not imply that a group of strong men are trying to do what they honestly believe is best for all the people, but rather it means that a group of wealthy property owners are trying to preserve their own opportunity for becoming even richer. They seek, not to secure a status of well-being for all, but to freeze the status quo, because the status quo best suits them. Therefore, Fascism is now being defined as "the last effort of a dying capitalistic system to perpetuate itself by force when it is no longer able to perpetuate itself by democratic means."

The story of the capitalists who are behind Mussolini and the stories of the way in which the great Thyssen Steel interests in Germany made Hitler and are perpetuating Hitlerism, are most revealing. They show what others like them would enjoy doing here in America.

Now, once you have a group of selfish men making a last effort to perpetuate their system by force, other things become necessary. The enthusiasm of the populace must be stimulated, and there is no greater way for stimulating enthusiasm than to feed hate pills to the people. If your Sunday evening service, or your Men's Class is dropping in attendance, feed the people hate pills, and watch the stimulating effects. Start attacking some other religion, or start calling names and watch the heightening of the growth of enthusiasm. The hatred of a race, or of another section of the country may be used by preachers or politicians. If you live in the West, hate the industrialists of the East; if you live in the East, hate the farmers of the West. If this will not do, let your motion-picture screen flash pictures of war, and the glory of the military, and always have plenty of parades on the screen and on the street. A vitriolic voice on the radio is excellent hate medicine.

Such skilful cultivation of hatred prepares the way for the Dictator to use the people as pawns in the game of war. In fact, war seems almost inevitable, once you have a group of selfish men maintaining themselves by force. For this reason, organizations such as "The League Against War and Fascism" consider the two to be inseparable. Mussolini, perhaps copying the language of Nietzsche and Spengler, has said repeatedly, "We need more bloodshed," "War alone brings out all that is great and good in human nature." Sir Oswald Mosley at the head of the British Fascists does give us a hope of peace, to be sure. He assures us that when Fascism has conquered in all the countries of the world, we may have "a majestic period of Fascistic peace." However, that hardly puts Sir Oswald in the ranks of the blessed peacemakers. Hitler's "Prayer for Boys" is interesting at this point. "Almighty God, bless someday our arms. Lord, bless our fight."

Perpetuation of a profit-seeking system by force naturally sets no limit to the driving power of greed. A limitless greed sooner or later means war. Fascism calls for discipline, self-denial and self-sacrifice of its own people. Its enemies call this "serfdom" but whatever we call it, it is sure to destroy the buying power of the people. Therefore, with the buying power within its boundaries decreased, the nation is forced to trade expansion. Trade expansion leads to collisions with other profit-seeking states, and once again, war becomes inevitable.

In the United States of America there are some who feel that we have a modified, sinister Fascism. Not the temporary dictatorship granted to the President by Congress, but the far more subtle and dangerous Fascism that may lead to war. A recent appropriation for public works for relief unemployment means the giving of work to those who need it, to be sure, but it also means 150 more armories. The definition of economy by certain economy organizations and by the Liberty League is that the Armament Budget should go up and that the Relief Budget should go down. In view of the fact that the cost of present and future wars is infinitely larger than the cost of relief, such a program hardly seems like economy. The cost of one battleship would pay the bread bill for millions of people for one year. One hundred new units of the Reserve Officers Training Corps have recently been established in schools and colleges. The appropriation for the Citizens Military Training Camps has been doubled. During the last two years, the budget for war appropriations has been increased seventy-five per cent. Last year it established a record of one and one-quarter billions.

Moreover, the United States is rapidly becoming the armory for the world, and there is no doubt that the world wants arms from its armories.

There are other weapons, however, than those furnished by the merchants of death. Fascism is skilled in the techniques of propaganda and in the stimulation of artificial emotions and excitements. There is a pleasure in the building up of nationalism—we are superior—the others are inferior—the ego must be warmed until it glows. At first we cheer for our country with an intelligent loyalty—as many of our Convention delegates are probably cheering for the St. Louis Cardinals this afternoon. Honest loyalty to our nation's welfare soon changes, however, to a blind, unthinking fetish worship and nationalism becomes a pagan religion with its high priests the grand moguls of Fascismo.

The next step for the powers behind Fascism must of necessity be the abolition of labor unions if we accept the definition that Fascism is the preservation of a dying capitalism by force.

Yet another step follows logically, freedom of the press and of speech must be abolished. We Baptists have a right to say, reverently and solemnly, paraphrasing the words of the Master, "Woe unto you, scribes and Pharisees, hypocrites, so-called Freedom Leagues and sons and daughters of this and that, for ye compass sea and land to condemn Russia for curtailing freedom of speech and you yourselves make the writers of news twofold more sons of perdition by paying for the twisting of reality into distorted shapes." Those who would "let the light shine" are told, as Doctor Crane said from this platform, to "shut up, shut up." Those cabinet members who "shut them up" are called "Ministers of enlightenment" in some nations of the earth today.

Woe unto you, hypocrites, for ye decry Communist dictatorship and welcome Capitalist dictatorship.

Some of you decry atheistic Russia to your golf partners while you are playing golf at 11 o'clock on Sunday mornings. You yourselves as practical atheists are worse than theoretical atheists, and, more than that, you seek to stifle the words of the Christian preachers with whom you disagree. Furthermore, it is conceivable, barely conceivable, that Fascism might even use the constitution of the United States as a weapon for the furtherance of the purposes of a greedy, anti-social group of profit-seekers. The flag itself may become a weapon for oppression, even while the strains of the Star Spangled Banner proclaim it to be waving over the land of the free.

Education must also be controlled. The State and the Church, and decent people must somehow be identified with those who believe that the capitalistic system is the best system.

If, for instance, we find a person so deluded as to look with favor upon some of the theories of socialism, what we decent people ought to do, of course, is to call him "stupid" or "ignorant" and to explain his stupidity to him. Perhaps we should call him "dangerous," but instead of that, what do we do? We proceed to call him an unpatriotic traitor. And if that does not do the trick, then we call him an irreligious traitor. The poor chap looks in the mirror and resents being classified with Benedict Arnold, if not with Judas Iscariot, and in most cases, comes safely back to the fold of political and religious orthodoxy. All of this prepares the way for and justifies the use of governmental force, police power, and if necessary, the army itself. For must not the marching troops under the banner of the free, oppose all who are lacking in patriotism? And if believers in capitalism are the only real patriots, the logic of the situation becomes complete.

To be sure, those who have called on the colored shirted youth to

march upon certain capitals of Europe are quite genuine when they appeal to religion to support their cause. The spirit of the people must be kept high. The efficiency and effectiveness of the nation is enhanced by religious emotion and aspiration. A totalitarian state that seeks to enforce order upon all types of life and to mesh the gears of all of life's machinery must use the church as an arm of the state. The social action of the Church must be focused and directed toward the highest welfare of the state. Therefore, under the Swastika, we have not only the Reichswehr and the Reichstag and all the other little Reichs, but we also have the Reichskirke with its Bishop linked to the affairs of Government. So it has been in the foreign mission work of the Forward Movement of Mussolini in Ethiopia. The tender, Christlike, civilizing advances of that evangelistic expedition have been blessed by the oracles of the Church!

Mustapha Kemal is doing the same thing with Muhammadanism. He is curbing the Christian teaching of Robert College and the Istanbul Y. M. C. A., not because of theological differences, but for the sake of a united and efficient Turkey.

We must remember that the Rev. John Cotton and Governor John Winthrop in the days of Roger Williams were trying to do somewhat the same thing. It was a time of emergency and transition on the shores of Massachusetts Bay. A totalitarian government was necessary. Religion was deemed to be one of the necessities of life. The theocratic government of Massachusetts in 1636 was Fascist; not because it craved tyrannical despotic power, but because it saw the necessity for organized cooperation and control. When Roger Williams began to preach his wild doctrines of freedom of the individual, Cotton and Winthrop honestly feared for the welfare of the state, and for the welfare of religion. The protest of Roger Williams against Governor Winthrop was startlingly similar to the protest of Karl Barth in Germany today against Hitler.

Of late, the spiritual descendants of Roger Williams have been having trouble with the political descendants of Governor Winthrop on an issue somewhat similar. The forces of Governor James Michael Curley have insisted that a teacher's oath shall be forced upon some teachers of religion, as Prof. Frederick L. Anderson here can well testify. This sort of thing forced Roger Williams out of the state three hundred years ago and has forced some teachers from their positions in this year of tercentenary celebration.

Under such circumstances Fascism brings out all that is worst in capitalism. The surest way to destroy any system is to seek to bolster it with force. The firm foundation of any system by which we are to live

together in this world must rest upon the understanding and appreciation of the mass of the people who are to do the living. Christianity has been seeking and must continue to seek the coming of the kingdom of God on a basis diametrically opposed to the principle of Fascism. We will lose our way to the kingdom of God unless we are constantly seeking to lift lives from the level of the law of force up to the level of the law of love. Our Saviour preached the sacredness of personality and we cannot look for the coming of his kingdom under a system whereby the state crushes personality. Deep spiritual experience depends on genuineness of loyalty, not upon a motivation artificially induced by direct coercion, or by the indirect coercion of propaganda and social embarrassment.

We are told that Fascism is only temporary, that it is an essential for a time of emergency or a time of transition. If the house is on fire, we cannot stop for free speech to discuss the shape of the ladder or the texture of the fire hose. But whether or not it be considered temporary and transitional dictatorship unleashes power and puts that control in the hands of a few whose every motivation is likely to be selfish.

Sometimes we hear it said that a dictatorship could well bring in the kingdom of God on earth, provided the dictator were a Christian. We are told that changed lives will make a changed world. This is only a half-truth. We must never use it as an excuse when we are afraid to mention specific changes that are needed. There are times when systems themselves must be changed. There are some systems that are unchristian as well as some lives that are unchristian. Regenerated automobile drivers are not enough. We must have traffic systems and traffic rules.

Similarly, even a Christian despot under a system that lives by aggressive selfishness will be led, perhaps against his will, to threaten war against other nations and to become most profoundly pagan, even while he recites the Christian creed.

If anything can crush the hopes of humanity which were raised high by democracy; if anything can befog the Christian vision of the kingdom of God on earth, the processions of profiteers with the bundle of Fasces at their head will do it. The battle axe will rear its head once again above the emblem of tyranny and such processions of today will march as did the processions of old, steadily and surely on, over a precipice into the abyss of calamitous destruction.

Which way to the kingdom of God? This, at any rate, is not the way.

THE CHURCH AND THE ESSENTIALLY HUMAN NEED[1]

MILTON G. EVANS

President-Emeritus Crozer Theological Seminary

Sometime ago I read a humorous skit entitled "No Time to Notice." It described a woman who had been knocked down by a hit-and-run driver. The traffic officer, picking her up, inquired, "Did you notice the number of the license plate?" She replied, "The car came upon me suddenly. I did not have time to notice, but the hussy that drove it had a three-piece tweed suit lined with Canton crepe; she had on a periwinkle hat, trimmed with artificial cherries." Major interests determine what is seen.

I cannot plead ignorance of the number of the car, for I have had about three months' notice, and have had ample time to analyze quite closely the wording of the subject assigned. I shall look at each word quite closely, so that driver may be identified in case there should be summons to testify. Or, to change the figure, I had to determine whether to choose a rifle or a shot-gun. Knowing the nature of this conference, I have selected a rifle, and so must locate the target with precision. This accounts for seeming pedantry in examining each word of the theme with lexicographical exactness.

The word "essential" describes that which belongs to the very nature of the thing, so that the thing cannot exist without it. I shall use the word as an adverb to describe human, as it does in the first question suggested for discussion.

The word "human" requires definition, in order to apply the quality essential to it. The word "need" is the bull's eye of the target, and in order to hit it, human must be distinguished from the non-human. But in order to locate the place where the bullet should strike, in case a bull's-eye shot is made, imagine concentric circles on the target; imagine the outer circle to represent the inorganic non-human, and the enclosed circles to represent the organic non-human, each less in area as we proceed from the vegetable to the animal in classification, ranging from the lowest animal forms to the anthropoid primates. If a shot should perchance hit within the outermost circle, but not within the one immediately interior, the marksman could claim that non-human inorganic was within the meaning of human, since man in his physical constitution is made up of chemical elements and his body illustrates practically all the facts of mechanical

[1] An address delivered at the Pastors' Conference, Crozer Theological Seminary, April 23, 1936.

physics. As the concentric circles decrease in area, more shot would be accurately credited to the marksman, as animal life passes from the jelly-fish to the orang-outang, for example. For the human has biological and physiological and psychological and sociological affinities with all sub-human or non-human life.

Since man by his very constitution is in nature and chemically a part of the physical universe, anything that is needful to maintain his existence is essential to him. But while he is in and of his environment and is dependent upon it for his continued existence within it, he has qualities that mark him off from the highest non-human known to him, so that these qualities and not the chemical and biological and psychological affinities, are taken to describe what is *essentially* human. When he is described as having power of abstract thinking, of æsthetic appreciation, of regulating conduct by ideals, of imaging a non-sensuous environment with which he has social relations, he has that which belongs to him exclusively. They are of the nature of his being as human. In these respects there is nothing akin to him in the universe, unless it be those supernatural beings which the human only postulates as conditions of his existence.

Having now reached the centre of our target, and having located the essentially human in the bull's eye, the word "need" should be noticed before the instrument of supply, the church, can be accurately evaluated.

A need is not a necessity. Necessary refers to what from the nature of the case must exist, or must occur or must be true. Needed or needful is more concrete than necessary, and has regard for some end to be attained. For example, necessary food is food without which life is impossible; needful food is that which is desirable for a certain quality of life, such as healthful, joyous, energetic, muscular. What is needed by one may not be by another, but some food is necessary to both. That is, a need has reference to some end other than mere existence; it has in view a certain quality of existence, a good to be gained. Again, need differs from desire. This distinction needs no elaboration; for it is obvious that desires are many; needs few. Desires like needs have views to ends, but the ends may prove harmful, when desire pictures them as beneficial. What is desired may not be needed.

Again, a need differs from a want, although both imply a lack, a deficiency. The word "want" simply states the deficiency, while the word "need" implies the possibility of securing that quality which is lacking. The word "need" has a hopeful aspect. Human needs can be met. The problem is the *how*.

Now, let me restate the latter part of the theme in light of the foregoing analysis. The essentially human needs are those deficiencies that

can be supplied to beings that have the power of forming abstract concepts, of regulating conduct by ideals, of æsthetic appreciation, and of populating a supersensuous world with beings like themselves.

The question is, What value has the church in this concrete situation? The answer demands a definition of the church. In order to be concrete and to offer some suggestions that you may wish to discuss, I use the word in the sense of the local church, the congregation to which many of you minister Sunday after Sunday.

The problem is not easy, because man is an idealizing being, and has been regulating conduct by ideals, and has been peopling his invisible environment with beings akin to himself and at the same time superior to himself in some one quality at least. He has somehow been progressively advancing in all his essentially human qualities, while beasts remain the same; and he continues to think of his gods or God, if you wish, as unknowable, his paths past finding out. Or to put it in Browning's words:

> Beasts are; God is. Man partly is
> And wholly hopes to be.

It is this " partly " in man that demands the word " need " to describe him, need that is at once a want and a hope. The want is specific; it is in the realm of the intellect; in the realm of the æsthetic; in the realm of conduct; in the realm of religion. The want can be supplied. The hope is equally specific. Man can increase in knowledge, and master the universe to his advantage; he can become increasingly sensitive in æsthetic feeling and eliminate the ugly and repelling; he can become increasingly dissatisfied with his moral imperfections and devote his energies even to the extent of physical exhaustion and actual death to eliminate them from human society; he can with a progressively purified imagination construct an invisible heaven in which the one he calls God is a holy and righteous and gracious Father and his children are those who have his qualities. By the same imagination he can bring that heavenly Jerusalem to earth, a city in which only the clean and the truthful and the pure may live. Not only can man do this; he has done it. What part has the church had in this unfolding of human advance?

First, let us keep in mind that the essentially human is the power of abstract thought. The world was old in speculative thought before a Christian congregation existed. Hardly a new concept in philosophy has been formed since the hey-day of Greek literature. No purely speculative thinker since Plato and Aristotle has surpassed them in creative thought and stimulating suggestiveness. And recent acquaintance with Sanskrit

and Pali literature reveals a subtlety of thought in North India five hundred years before the Christian era that has attracted the sympathetic attention of modern lovers of metaphysical inquiry. Maybe, too, Indian philosophy had entered into the blood-stream of Mediterranean speculation, and furnished the molds, to change the figure, into which theologians of local Christian congregations in Asia Minor and Egypt poured purely Christian ideas and experiences. In brief, God had provided in man and in the universe materials for the satisfaction of the human need *to know* before a single local church had been established. In adding Jesus to human history, God gave man new material with which to continue the development of his inherent capacities. It is for the local church not to disparage such inquiry, nor check this need for abstract thinking by denying the validity of human reason, but to encourage it, and contribute to it, until every constructive imagination possible to the human mind shall be made subject to Jesus. In this respect at present the Christian man partly is, and wholly hopes to be; hence, the contributions of technically trained metaphysical theologians must be welcomed as God's provision for meeting this kind of human need. The Christian church has not originated this need, but it can help meet it by demanding freedom of thought within the speculative realm even though such freedom may issue in the death of beliefs held by men who now know only in part.

But Plato and Aristotle of yesterday did, and Bertrand Russell and Einstein of today, do their abstract thinking while in the flesh. That is, man, essentially a concept-making being, does his thinking while he is living. Physical human needs must be satisfied. These are essential needs as men are now constituted. Without bodily existence, the *distinctively* human qualities could not be exercised. Jesus recognized this in the familiar words of the prayer: "Give us this day our daily bread." But these physical needs in man are met by an ingenuity not discoverable elsewhere than in the human. Ingenuity is the application of abstract thinking to matters of every-day life. In other words, conceptual thought, the distinctive characteristic of man, finds its practical fruitage in the applied sciences of whatever name. These cover the whole range of industry, from gathering fruit and nut and herb and root and killing of animals for food, the subsistence of pre-historic man, to the complicated processes of modern farming and the manufacture and distribution of foods. The process involves the thinking that was necessary for multiplying food supply, domesticating wild animals found possible for this purpose and for transportation. Not much thought, one may say, but enough to initiate the progressive growth of industry that has resulted in the complicated structure of modern industrial, mechanical, commercial and eco-

nomic life, including our much abused capitalistic money system. All this has been due to the ingenuity of man to meet his purely physical needs. It has been his share in answering the prayer: "Give us this day our daily bread." Maltbie Babcock, interpreting this prayer, has given exact summation of the process in his familiar lines,

> Back of the loaf is the snowy flour,
> And back of the flour the mill,
> And back of the mill is the wheat and the shower,
> And the sun, and the Father's will.

God has provided in sun and shower and soil and in human thinking all that is needful for supplying the wants and needs of physical existence and comforts and luxuries of life.

Now all this has been done apart from the local Christian church. The measure of human goods prior to Christianity can be amply illustrated by the civilizations of Egypt, Mesopotamia, the Mediterranean Basin, India and China; and the more complete measure, since the earliest Christian group in Antioch, has been made possible by the inventive genius of men whose audacity in attempting to ferret out the secrets of nature was condemned by thousands of professed Christians as impiety, meriting the punishment of Prometheus.

Indeed, it is an open question whether what we call the civilization of modern China and Japan and India is not due more to applied physics and chemistry than to the message heard in thousands of our local churches. How open is the question is seen in the opposition today to those missionaries who believed it to be their duty to establish schools, hospitals, and industrial agencies. These missionaries soon discovered that men without the gospel were also without food and clothing and health and the knowledge adequate to supply their needs, from the same sun and rain and soil that God has given them. We discovered, too, that Hindu and Muhammadan and Confucian and Shinto and Buddhist students sought the secret of our material wealth in German and French and English and American universities, and that they returned to their homelands to drive out belief in spirits and demons by knowledge of science and not by knowledge of our theology. In these Christian countries they attended regularly the laboratory of the university, and not the local church. They returned for the most part non-Christian, singing the praises of the molecule and the electron and test-tube, not the ethics nor the religion of the lands they visited. This, of course, is to be lamented, but it is the fact, and illustrates the relation of the local church to the whole of what we call our secular life, the economic and industrial and

capitalistic age in which we live. In so far as they are problems of knowledge, the church will not oppose any effort made to increase the creation and distribution of whatever provides for satisfaction of physical needs, but will directly and indirectly encourage production and distribution. But here is the difference. The church will not permit the words of its Lord about "the abundant life" to be brought down to the level of the physical, and apply it to economic security in and of itself. Man lives on bread, but not on bread alone. The church distributes a food not contemplated in legislative halls and from the very nature of the case cannot be. It must be able to discriminate between essential and non-essential non-physical food, and must have intelligence enough to determine the methods of distribution. The church needs intellect in its own sphere as secular life needs it in its. And God has made provision for it. Human ingenuity must discover how.

Æsthetic appreciation is another distinctive characteristic of the human. This fact in human experience is attested by history of art from the paleolithic cave-dweller picturing his rude sketches of contemporary animals to Rosa Bonheur painting her contemporary horses and cows at a state fair. Here again God had provided in nature all the stimuli needed to evoke the inherent possibilities of human artistic genius. But man's appreciation of the beautiful could not be limited by trying merely to reproduce in art what appeared in the visible world. His idealizing power took objects familiar to the senses and so combined their qualities in outline and form and color as to create a beauty not seen in sky, nor on sea or land. Symbolic art enabled man to bring the ideal to earth, to make Marduk give human laws to Hammurabi in stone, as Jehovah gave them in words. Indeed, this essentially human activity of the creative imagination, expressing itself in artistry in all its forms, including literature, had so far advanced before the existence of any local church, that the artistic genius of Assyria and Egypt and Greece is a constant marvel to the modern. The best that most moderns have done is to imitate the Apollo Belvedere and Winged Victory in sculpture; the Parthenon in architecture; and the style of Homer, Pindar, Æschylus, Herodotus and Thucydides in literature. In short, the world did not need the teaching of Jesus in order to be thrilled by the beauty of the heavens, the grandeur of the ocean, the beguiling mystery of woods, the loveliness of meadow and brook, the picturesqueness of mountain and river, the grace and charm of the human body. Pre-Christian descriptions of varying æsthetic impressions enjoyed by Chinese and Indian and Persian and Babylonian and Greek and Roman, have been preserved for us in their respective literatures; and many of their artistic creations have, by the skill of modern

excavators and archæologists, found a home in our museums, attesting the kinship of the ancient with the modern in love for nature's beauty and the beauty of what man has created.

Man's æsthetic need was then quite fully satisfied before the stories in the Christian Bible became the common property of the Western world. In God's good providence Jesus of Nazareth was introduced into human history, and a new stimulus was given to the æsthetic demands of human nature. Symbolism already familiar to pre-Christian religious art was at hand for a Michelangelo and a Raphael to create a distinctly Christian art. The Christian element in it is not the drawing, nor the color, nor the perspective, nor the composition, but that elusive something that only the one acquainted with Christian ideas can appreciate. The Christian and the artist stand before the Madonna with entirely distinct emotions, but the Christian artist may have the feelings of both. Each is the poorer without the other. But the richer is the Christian without the artist's emotions. In the last analysis, it is not with the æsthetic in and of itself that the local church has to do. It does not object to beauty; it does not condemn it as worldly; it rejoices in it, encourages it. It will endeavor to have its members cherish such æsthetic standards as will banish the ugly and disfiguring and disgusting from human society. It does this, however, not by trying to duplicate or surpass the Rheims Cathedral in grace, or St. Peter's in grandeur; nor by surpassing the liturgical pageantry of the Vatican; nor by excelling the choir-boys of St. Paul's in music; but by preaching and example make the character of the Christian so attractive and Christian deeds so alluring that the beauty of holiness seen in human conduct will make the beauty of nature and the beauty of liturgical service as relative as noon-day splendor to pale moonlight. But the moonlight is enjoyable; it is beautiful. It is moonlight, however, and not sunlight. To the Christian church, it is the reflected light of the sun.

If the local church cultivates art, it does so only that it may be the interpreter of a reality not reproducible in sound or color or form or motion. It will endeavor to produce Christians that will give to art a quality that non-Christians cannot. Here again are applicable the words of the One that has made the Christian church possible and actual: "The kingdom of God is like leaven." The æsthetic needs of the human will be satisfied only when, in addition to the most satisfying in philosophic æsthetic, ugly deeds shall have been removed from individual and social life. When this shall have been done, the ugly in nature will have no attraction and the ugly in human workmanship will not be created.

This leads to the third essential characteristic of the human, namely, the power to regulate conduct by ideals. At this point man passes beyond

mechanics and art in the æsthetic sense to the ethical. He is concerned now with that strange feeling of duty that has always been the torment and the joy of life. It is useless, here as elsewhere, to discuss the origin of the feeling. Whatever its origin man has always had it. So compelling is it that he has always imagined some power outside himself urging or dissuading. If it is not a god, it is a demon; if not a demon or deva, it is karma; if not deva or karma, it is heredity; if not heredity, it is environment. If not outside man, it may be some glandular secretion within. Men have been hunting for its origin, and they will continue to hunt, until they cease being tormented by it. Whatever it is, it has compelled men to seek a satisfactory way of living together. This is an essentially human need. In the long history of the race, this has been the most perplexing problem, and apparently we are no nearer solution today than when Hebrew imagination pictured the first human pair. It was relatively easy by surgical operation to make a rib into another human, but ever since it has been difficult to make the two one, except verbally at a marriage ceremony.

As already pointed out, man has achieved wonders in satisfying physical and intellectual and æsthetic needs. It is difficult for human imagination to picture what is yet necessary for human satisfaction in the way of food and clothing, schools of every description, for disciplining and delighting the mind, museums for enjoyment of painting and sculpture, public parks for the enjoyment of nature, concert halls for enjoyment of music, theaters for enjoyment of life realistically reproduced in color and song and motion. A few years ago all this was for the comparatively few, but now much of it is made accessible by radio to the millions, and in a few years yet, perhaps months, all of it will be possible by television. Nevertheless, all these devices are at this hour used in Ethiopia to kill indiscriminately, combatants, soldiers, wounded, women and children. Chemistry and physics and art have given us our most cherished physical and intellectual and æsthetic enjoyments; and we boast about them. These same human achievements have given us armored tanks, explosive bombs, poisonous gases; and we are ashamed of them. Our shame is our hope, but a hope long deferred makes the heart sick. And human hearts have been sick, sick enough to try to find out how to behave. They have given their panaceas in ethical codes long antedating the Mosaic code. Here again, the world was old before Christianity was born. It would be vain repetition to recite the practical ethical codes of Hammurabi, Moses, Confucius, Buddha, and Egypt's Book of the Dead; the ideal virtues of the heroes and heroines of Ramayana, the Bhagavad Gita, Homer, Virgil, the Hebrew historians, and the Chinese classics; the theoretical ethics of

Plato and Aristotle. The world was not only old in Jesus' day, it was exceedingly rich. Yet it was not rich enough to preserve what it had actually achieved. What the world needed, in addition to the past, was a new ethic, and nothing else. The most daring egotism and the sublimest claim are in the few words of Jesus to his disciples: "Ye are the salt of the earth. . . Ye are the light of the world." In spite of all the achievements of the race hitherto, it needed light and salt.

In order to express my conviction as to the local church's relation to this essential human need, permit me to play upon the word "salt." Salt is practically used to preserve that which is inherently worth preserving. Why should Jesus think that he and his disciples were the earth's salt? Was it not because if history has any meaning, the ethical need of the world was in the saline quality of the Hebrew people, as compared with all the values that had been poured into the Mediterranean Basin, by Sumerian, Early Babylonian, Assyrian, Egyptian, Later Babylonian and Persian, and perhaps also from China and India? The early Christian church conceived salvation to be ethical and that it was of the Jews. The Nazarene and those that caught his spirit were fishermen and publicans and rabbinic teachers that inherited the ethics of the Decalogue and the ideals of the Hebrew prophets. Here was something worth preserving, and the disciples of Jesus had it; and the world still needed the Ten Commandments and the teachings of its ethical content. The character of the God of the Jews and the quality of life acceptable to him had to be preserved, if the central, controlling, human need should be met. Of all the wealth of past civilization, the pearl of great price is the moral.

Salt not only preserves the inherently worthful, but gives a flavor that makes the food palatable. Jesus by his example and teaching, both in manner and content, gave that flavor. Those who had appreciated the best in the Old Testament liked the new flavor, and began a type of life hitherto unknown. Some appreciated the new ethic at once; others had to acquire a taste for it, but once acquired, cherished it as an experience transcending all previous experiences, and died rather than relinquish it. One word described that new quality, namely, grace. Jesus did not lower the ethical ideal of the past; he did not change the conceived character of Jehovah. He simply made more emphatic the gracious character of God, the gracious character of human conduct. From simile to metaphor is no advance in thought, but there is an advance in feeling. The Psalmist's "Like as a father pities" means the same as "the Father pities," but what a difference in relationship! And when the simile is dropped and metaphor constantly used, and the word love is substituted for pity, what a flavor is given to old concepts valid in and of themselves!

Is it any wonder that hearers marveled at the words of grace that fell from the lips of the new teacher? There is an æsthetic quality in the morals of Jesus that justifies the word grace, and has become a Christian heritage expressed in the familiar lines:

> Grace: 'tis a charming sound
> Harmonious to the ear.

It is not strange that Luke, the literary artist, determined to satisfy his friend Theophilus by writing down the gracious deeds and sayings of Jesus rather than recapitulating the argumentative preaching of Paul as preserved in his letters. What is valuable in Paul and permanently essential to meet human need is his ethic, based on his theology. For his ethical instructions are based on the details that Luke supplied. If Theophilus were a reader of Paul's letters he could well say to Luke, "I wish I knew more about this Jesus whom Paul is trying to justify to his fellow Christians. I am too much of a Gentile to appreciate his premises and his arguments, but I am human enough to appreciate the ethical qualities he demands of me. Tell me, Luke, all you can find out about him, that I may know whether Paul's doctrine of grace and its consequences in life have any basis in fact?" Luke did so, and has given us the unforgettable sermon at Nazareth, and the material peculiar to his Gospel, especially the illustrative stories of lost sheep and lost coin and lost son. Faith bulks as largely in Luke's Gospel as in Paul's letters, but it is illustrated by concrete incidents in Jesus' ministry. Unless Luke's writings had illustrated in human conduct Paul's essential teaching, his letters would have been as academic as the epistles of Epictetus, and unfortunately that is what they are in most of our exegetical theology.

But Paul wrote his letters. He is not responsible for the use many have made of them. Paul is now my concrete example of the essentially human need; the one need, if supplied, will make man complete; that is, complete to live his life in this world. Saul was the perfect fruit of Judaism. It was fine fruit, too. The commandments had produced in him the ethical gentlemen. He was above reproach. But he was not satisfied. Just because he lived in the sphere of prohibition, he found that while it made him legally blameless, yet the law could not touch desire. Prohibiting one desire, it provoked another. He reached the conclusion that the fault was not in the law, but in himself. A good conclusion to reach; but not many are willing to reach it. It is hard for a Pharisee to become a publican. But according to both Luke and Paul, it is the only way to be justified before God.

Before God! Here, the essentially religious nature of man appears. He has always regulated his conduct as if he were a citizen of another world than the physical. He has always found this one unsatisfactory. It does not meet his wants, nor his desires, nor his needs, unless he tries to do something. This something we moderns call adjustment to environment. I do not object to the terminology. The problem remains. What is meant by adjustment? What is your environment? How extensive is it? Is it evil, or is it good? In either case, how is the adjustment to be made? If it is both good and evil, how is adjustment made? The entreaty, "Be ye adjusted to your environment," demands quite the same human qualities as the entreaty, "Be ye reconciled to God." The need of either adjustment or reconciliation is made necessary by the kind of world humans inhabit. To repeat, need implies an end to be gained; and religion has always a doctrine of how the end is to be gained, and the doctrine assumes a more or less pessimistic view of the world. The end sought, or need to be supplied, is negation of ills. The worst ill is variously conceived. In the history of religions, the idea of salvation, or escape from ill, assumes a more ethical character as the individual progressively appreciates his own intrinsic worth and moral helplessness, and correspondingly elevates his view of God and his purpose in the world. To illustrate: To primitive people evils are physical wants; salvation is satisfaction of physical needs.

To the Muhammadan the evil is predominantly physical, although Muhammad himself had ethical ideals and inculcated ethical conduct; salvation is to enjoy a physical paradise.

To Hinduism, finite existence is the worst evil; salvation is existence above the finite and limited, secured by regarding self and universe as illusions.

To Jainism, bodily existence is the greatest evil, salvation is escape from the body with its weaknesses and passions, and this is possible by asceticism, contemplation, or suicide.

To the Buddhist, existence itself whether in human or deva form is the evil to be escaped; salvation is nirvana, or non-existence, and this is possible by following the eight-fold path and breaking the ten fetters that bind to desire for existence.

To the early Greeks, death is the worst evil; salvation was deathlessness, immortality, the only quality that distinguished gods from men. And this was not greatly coveted by Greek heroes. Later Greeks put more content in immortality.

To the Jews, the worst evil was Jehovah's displeasure evidenced by physical and social ills, including death; salvation was fellowship with

Jehovah, evidenced by freedom from pain and misfortune and death. In other words, all suffering is penalty for moral wrong doing.

To the Christian, the worst ill is impotency to do what he knows to be right; salvation is escape from this moral helplessness, a power to live a life acceptable to God; and this is a fact through penitence and acceptance of the help offered in and through Jesus. Here is the climax of the ascending series of human needs and satisfactions. In Christianity, salvation is deliverance from sin as an ethical matter wholly and from some of its consequences now and in the future.

Now it will be noticed that in all these religions motives for belief and conduct are based on egoistic and altruistic needs, physical and moral. Men always wish to escape from present and future ills of every sort; many men wish to attain an ideal character, and their needs ought to be met; many men do wish to promote social welfare by self-surrender for the good of others. This number has been increased and will be increased by meeting the human need for that end. At this point, I hope to strike the center of the eye of the target, to revert to the figure used early in this article. What was Jesus' view of the world? What was the nature of his pessimism, if he had any? We do not find him complaining about what all people complain, both Jew and Gentile, namely, food and shelter. He knew these were already provided for. He did not propound any theory of self-hypnotism, either Jain, Hindu, Buddhist, or Christian, to deny the existence of suffering and death. He was as thorough-going a realist as the hard-headed Carlyle, who replied to Margaret Fuller's letter to him, in which she wrote, "I have learned to take the Universe as I find it," "By gad, you had better." Jesus was as honest as the mother noted in "Points for Parents," in a recent issue of the *Philadelphia Inquirer*. Two mothers were taking children to the dentist. Both boys feared the hurt. One mother says, "No; the dentist is a nice man; he will not hurt you; in fact, he will put you to sleep." The other mother says, "Yes, of course, it will hurt; you are made that way; you have nerves; but be brave, be a little man. The dentist is your friend." The preacher in the local church ought to face the facts, and recognize the inevitable existence of suffering and social maladjustments and physical death, and not bear false witness to you about the dentist whose purpose is to prevent increased suffering, unless the present ill is remedied.

Jesus, the healer of diseases, and the teacher, exemplified the need of human society, when he lived in it, but was not of it. He experienced pain, the kind of pain that only social beings can experience, namely, sympathy, and he experienced it as no other human ever experienced it. He experienced it because he found all his fellow humans lost, not lost

in a future hell, but lost now. They were blind. They could not find their way about in their Father's house, as he could. Things were not as they should be in the home he loved—this world. His brethren were not behaving as sons, because they did not know the Father as he knew him. His Father did not give him his heart's desire; he was not getting the hearing that he wished; he was meeting opposition from state, from synagogue, from fellow townsmen, from his own home folks. He did not whine and whimper, as most do, even though their whimpering is disguised under the name of apologetic theology. He worshiped: "I thank thee Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent and revealed them unto babes. Even so Father, for so it seemed good in thy sight." He felt at home in his Father's house, even though he saw blind men, deaf men, dead men, adulterous men, harlots, political grafters, ecclesiastical snobs and charlatans. They were all lost, but if they could only know the Father as he knew him, how different they would find this world! He wished them to know, and unless they knew him they could not know the Father. "No one knows the Father but the Son, and he to whom the Son wills to reveal him. . . Come unto me all ye that are heavy laden, and I will give you rest." It was religious knowledge that they lacked, and the effect of such knowledge on human behavior in view of the ills of life. He did not promise exemption from physical necessities; he promised them more pain than they already were experiencing. By making them share his view of society, he intensified their capacity for sympathy and opened up possibilities of sympathetic suffering hitherto unimagined. He multiplied the possibility of pain in this world, and also supplied the power to endure it gladly. He knew that after his sojourn in the flesh, there was a Father into whose hands he could commit his spirit. When men have their religious need supplied, as Jesus had, we will need no patent-medicine devices, Keswick, Barthian or New Oxford, to make a superior type of Christian. And it is possible to have the mind of Christ. Paul had it; and just because he had it, could experience the natural pains his flesh suffered and all the added sufferings as needful to complete the sufferings of Jesus. He somehow had caught the mind of his Master without the technique of the psychoanalyst. So did Francis of Assisi, Luther, Wesley, Booth, Schweitzer, Grenfell, Kagawa and thousands of men and women unnamed in any history. The outstanding names I have mentioned are illustrations of the fact, not examples to be imitated. Each in his own way has expressed the mind that was in him, but the work they did and do is not to be taken as the norm in which the mind of Christ expresses itself. If so, his mind is not for you or me. But it is possible for all to live as serenely amid

suffering and disappointment and failure and certainty of death as it was for Jesus; it is possible for all to bear sympathetically the griefs of neighbors and endanger health and life to alleviate their ills; it is possible for all not only to sing, "This is my Father's world," but to act as though it were. To make this possibility a fact in every human life is the privilege of the local church. It has been the privilege of many of you. Unnumbered thousands of heroes and heroines in home, in work-shop, in mill, in office, in field and on sea, met the ills of this world with the mind of Christ. They have found their burdens light, burdens still, but light; have found their yokes easy, yokes still, but easy. They have acquired this unique, gracious way of life in a graceless world by listening to sermon and song in the local church. It is there where young and old still acquire the kind of salt and the kind of light that this world needs. Conwell's Christian pulpit was the original source of a hospital and a university. The pastor's pulpit is the source from which proceed all the generous impulses that will ultimately satisfy the physical, intellectual, æsthetic, ethical, and religious needs of men. It does not consider anything human alien to it; but it must specialize in the religious interpretation of the universe if it maintains its independent existence as an agency for human welfare, and that interpretation must be with Jesus of history as the Teacher. And, if we may judge from Christian history, that is no light task. It demands a catholicity of mind, a sympathetic understanding, an acquired knowledge, a humility of soul, a daring imagination, an unwearied patience, required in no other profession.

MASSACHUSETTS AND RHODE ISLAND

R. E. E. HARKNESS

Professor of Church History, Crozer Theological Seminary

During this Tercentenary year much has been written and said about Roger Williams. The social influences of his formative years have been studied. The progressive leaders of church and state with whom he had fellowship in the homeland have been introduced to us. The steady development of his own thought and principles has been traced. His unswerving loyalty to his enlightened convictions and his conflict with the authorities of the Bay Colony have often been recounted. His willingness to accept the heartless sentence of banishment rather than deny his own sense of human worth and rights has been emphasized, and his establishment of the world's first commonwealth guarantying absolute religious freedom and complete separation of church and state has received its merited recognition and acclaim.

Yet in all this the real achievement of the man may not have been adequately conveyed or worthily appreciated. We know something of the opposition expressed against Williams; we laud his own stedfastness and we may gratefully appraise his genius and patience in founding Providence and, later, the Colony of Rhode Island.

But what was it in the political and religious order of Massachusetts to which Williams so strenuously objected? What was that order which this pioneer actually established in Rhode Island? These questions can be answered only as the views, principles and convictions of the two groups as expressed in letters, sermons, court records and laws are known and understood. The objective of this article is to present some of this source material, placing in juxtaposition the civil, religious and social requirements of the two colonies and their leaders for purposes of comparison and contrast. This will be done without comment save where such seems to be necessary to introduce the sources.

The following explanation of abbreviations used may prove of value:

R. M. Records of the Governor and Company of the Massachusetts Bay. 6 volumes. (Boston, 1853.)

C. L. M. Colonial Laws of Massachusetts. (Boston, 1887.)

R. I. C. R. Records of the Colony of Rhode Island and Providence Plantations. (Providence, 1856.)

P. N. C. Publications of the Narragansett Club. 6 volumes. (Providence, 1867.)

Massachusetts

I. Influence of Ministers

Certain ministers in England, especially John White of Dorchester, were very active during 1629 in organizing the new corporation, *The Governor and Company of Massachusetts Bay*, as it was known. Upon them the adventurers heavily relied for counsel in the weighty problems of their enterprise:

"If any difference happen which they cannot agree on, that then the same be referred to the umpirage and determination of some of the preachers to be chosen to that purpose; who are desired to set down in writing what they shall think in conscience fit to be done, indifferently for the good of the work and the encouragement both of planters and adventurers." Order 19th. Oct., 1629. R. M. Vol. I, p. 57.

"Lastly, upon the motion of Mr. Whyte, to the end that this business might be proceeded in with the first intention, which was chiefly the glory of God, & to that purpose that their meetings might be sanctified by the prayers of some faithful ministers resident here in London whose advice would be likewise requisite upon many occasions, the Court thought fit to admit into the freedom of this Company Mr. Jo. Archer & Mr. Phillip Nye, ministers here in London, who being here present, kindly accepted thereof; Also Mr. Whyte did recommend unto them Mr. Nathaniell Ward of Standon." Order 25th. Nov., 1629. R. M. Vol. I, p. 63.

Massachusetts

II. Maintenance of Ministers

While yet in London, the officers took action looking toward the support of the ministers in New England:

"That the charge of the ministers now there, or that shall hereafter goe to resyde there, as also the charge of building convenyent churches, and all other publique works upon the plantation, bee in like manner indifferently borne, the one halfe by the Companyes joynt stock for the said tearme of 7 years, and the other halfe by the planters." Order 15th. Oct., 1629. R. M. Vol. I, p. 55.

The first order passed at the first meeting of the officers in New England concerned the maintenance of the ministers:

"Imp^{r}, it was propounded how the ministers should be maintained, Mr. Wilson and Mr. Phillips only propounded. It was ordered that houses should be built for them with convenient speed, at the public charge. Sr. Rich. Saltonstall undertook to see it done at his plantation for Mr. Phillips and Mr. Governor, at the other plantation, for Mr. Wilson. It was propounded what should be their present maintenance.

"Ordered, that Mr. Phillips should have allowed him 3 hogsheads of meale, 1 hogsh of malte, 4 bushels of Indian corn, 1 bushel of oatmeal, half an hundred of salt fish; for apparell, and other provisions xx pounds, or else to have xl

pounds given him in money per annum, to make his own provisions if he choose it the rather, the year to begin the first of September next.

"It (was ordered) that Mr. Wilson should have after xx pounds per annum till his wife come over; his year to begin the 10 of July last. All this to be at the common charge, those of Mattapan & Salem only exempted." Order, Aug. 23, 1630. R. M. Vol. I, p. 73.

"It is ordered that there shall be 60 pounds collected out of the several plantations following, for the maintenance of Mr. Wilson & Mr. Phillips, viz.: out of Boston, 20 pounds; Waterton, 20 pounds; Charlton, 10 pounds; Rockesbury, 6 pounds; Meadford, 3 pounds; Winnett-semett, 1 pound." Order, Nov. 30, 1630. R. M. Vol. I, p. 82.

Later it was determined that all inhabitants of the Bay Colony, whether members of a church or not, must help support the church and ministry:

"This Court takeing into consideration the necessity of an equall contribution to all common charges in townes, & observing that the cheife occation of the defect hearin ariseth from hence, that many of those who are not freemen, nor members of any church, do take advantage thereby to withdraw their helpe in such voluntary contributions as are in use,—

"It is therefore hearby declared, that every inhabitant in any towne is lyable to contribute to all charges, both in church & Commonwelth, whereof hee doth or may receive benefits; & withall it is also ordered, that every such inhabitant who shall not volentarily contribute, proportionably to his ability, with other freemen of the same towne, to all common charges, as well for upholding the ordinances in the churches as otherwise, shall bee compelled thereto by assessment & distres to bee levied by the constable, or other officer of the towne, as in other cases." Order, Sept. 6, 1638. R. M. Vol. I, p. 240.

"That there may be a settled and incouraging maintenance of Ministers in all Towns and Congregations within this Jurisdiction.

"It is Ordered, that the County Court in every Shire, shall upon information given them of any defect, of any Congregation or Town within the Shire, order and appoint what maintenance shall be allowed to Minister of the place, and shall issue out warrants to the select men to assess the Inhabitants, which the Constable of the said Town shall collect and levy as other Town Rates. And it is hereby Declared to be our intention that an honourable allowance be made to the Minister, respecting the ability of the place, and if any Town shall finde themselves burdened by the Assessments of the County Court, they may complain to the Court, which will at all times be ready to give just release to all men." Order, Aug. 22, 1654. C. L. M., p. 45.

"The apostle concludes that necessary and sufficient maintenance is due unto the ministers of the word from the law of nature and nations, from the law of Moses, the equity thereof, as also the rule of common reason. Moreover, the Scriptures doth not only call elders labourers and workmen (Gal. VI. 6) but also, speaking of them, doth say, that "the labourer is worthy of his hire. . .

"The Scriptures alledged requiring this maintenance as bounden duty, and due debt, and not as a matter of alms and free gift, therefore people are not at liberty to do or not to do, what and when they please in this matter, no more than in any other commanded duty and ordinance of the Lord. . .

"Not only members of the churches, but 'all that are taught in the word', are to contribute unto him that teacheth in all good things. In case that congregations are defective in their contributions, the deacons are to call upon them to do their duty: (Acts VI. 3, 4,) if their call sufficeth not, the church by her power is to require it of their members; and where church power, through the corruption of men, doth not or cannot attain the end, the magistrate is to see that the ministry be duly provided for, as appears from the commended example of Nehemiah. The magistrates are nursing-fathers and nursing-mothers, and stand charged with the custody of both tables."

"A Platform of Church Discipline gathered out of the word of God." Cambridge Synod. October, 1649. Cotton Mather. *The Ecclesiastical History of New England.* Vol. II, p. 224.

Rhode Island

In the year 1652 Roger Williams printed a pamphlet of some thirty-six pages, entitled *The Hireling Ministry None of Christ's* in which he argues that the support of the ministers by compulsory taxation is non-scriptural. The minister is "worthy of his hire" but that maintenance should come from the free and voluntary gifts of the members of the church to whom he ministers.

Similar statements are to be found in other of his writings:

"This theame, viz. concerning the maintenance of the Priests and Ministers of worship, is indeed the Apple of the Eye, the Dianah of the Dianah, etc., yet all that love Christ Jesus in sincerity, and soules in and from him will readily professe to abhorre filthy lucre (Tit. I) and the wages of Balaam (both more common and frequent then easily is discernable).

"Christ Jesus never appointed a maintenance of his Ministers from the unconverted and unbelieving." P. N. C. Vol. III, p. 298ff.

"Yea but (say they) is not the Labourer worthy of his hire? Yes, from them that hire him, from the Church, to whom he laboureth or ministreth, not from the Civill State. . . What maintenance (say they) shall the Ministrie of the Gospell have?

"We find two ways of maintenance for the Ministrie of the Gospell, proposed for our direction in the New Testament.

"First, the free and willing contribution of the Saints, according to I Cor. 16. Luc. 8. 3. etc. upon which both the Lord Jesus, and his Ministers lived.

"Secondly, the diligent worke and labour of their owne hands, as Paul tells the Thessalonians." P. N. C. Vol. III, p. 304.

"The maintenance of the Worship and Officers of a particular Church, we finde by Christ's Testament to be cared for sufficiently by Christ's power, and meanes in his Church." P. N. C. Vol. IV, p. 391.

"Hence also as it is impossible for natural men to be capable of God's worship, and to feed, be nourished and edified by any spiritual ordinance, no more than a dead child can suck the breast, or a dead man feast:

"So also is it as impossible for a dead man yet lodged in the grave of Nature to contribute spiritually (I mean according to Scripture rule) as for a dead man to pay a reckoning.

"I question not but natural men may for the outward act preach, pray, contribute, etc., but neither are they worshippers suitable to him who is a Spirit, nor can they (least of all) be forced to worship or the maintenance of it, without a guilt of their hypocrisy." Roger Williams, *The Bloody Tenent.* P. N. C. Vol. III, pp. 301, 302.

III. Uniformity in Religion

Massachusetts

"All the People of God within this Jurisdiction, who are not in a Church way, and be Orthodox in Judgement, and not Scandalous in life, shall have full liberty to gather themselves into a Church Estate, provided they do it in a Christian way, with the observation of the Rules of Christ revealed in his Word.

"Provided also, that the General Court doth not, nor will hereafter approve of any such companies of men, as shall joyn in any pretended way of Church-fellowship, unless they shall acquaint three or more Magistrates dwelling next, and the Elders of the Neighbour Churches where they intend to joyn and have their approbation therein." C. L. M., p. 43.

"Whereas it is the duty of the Christian Magistrate to take care the People be fed with wholesome and sound Doctrine, and in this hour of temptation wherein the Enemy designeth to sow corrupt feed. Every company, cannot be thought able or fit, to judge of the Gospel qualifications required in the publick dispensers of the Word, and all Societies of Christians are bound to attend Order and Communion of Churches, considering also the rich blessing of God, flowing from the good agreement of the Civil and Church-estate, and the horrible mischiefs and confusions that follow on the contrary;

"It is therefore Ordered, that henceforth no person shall publickly and constantly Preach to any company of People, whether in Church Society or not, or be Ordained to the Office of a Teaching Elder, where any two Organick Churches, Council of State, or General Court shall declare their dissatisfaction thereat, either in reference to Doctrine or Practise, the said Offence being declared to the said company of People, Church or Person, untill the Offence be orderly removed; and in case of Ordination of any Teaching Elder, timely notice thereof shall be given unto three or four of the neighbouring Organick Churches, for their approbation." C. L. M., p. 44.

"This Court doeth intreate of the elders & brethren of every church within this jurisdiction that they will consult & advise of one uniforme order of dissipline in the churches, agreeable to the Scriptures, & then to consider howe farr the magistrates are bound to interpose for the preservation of that uniformity & peace of the churches." R. M. Vol. I, pp. 142, 143.

"It is the duty of the magistrate to take care of matters of religion, and to improve his civil authority for the observing of the duties commanded in the first, as well as for observing of the duties commanded in the second table . . .

"Idolatry, blasphemy, heresy, venting corrupt and pernicious opinions, that destroy the foundation, open contempt of the word preached, prophanation of the Lord's-Day, disturbing the peaceable administration and exercise of the worship and holy things of God, and the like, are to be restrained and punished by civil authority.

"If any church, one or more, shall grow schismatical, rending itself from the communion of other churches, or shall walk incorrigibly and obstinately in any corrupt way of their own, contrary to the rule of the word; in such case, the magistrate is to put forth his coercive power, as the matter shall require."

"A Platform of Church Discipline, gathered out of the word of God." Cambridge Synod. October 1649. Cotton Mather. The Ecclesiastical History of New England. Vol. II, p. 236.

Rhode Island

"The church can least of all be forced: for as it is a spiritual society, and not subject to any civil judicature; (though some say that a church in New England was cited to appear before a civil Court:) so is the combination of it voluntary, and the dissolution of it in part or whole is voluntary, and endures no Civil violence." P. N. C. Vol. IV, p. 74.

"God requireth not an uniformity of Religion to be inacted and inforced in any civill state; which inforced uniformity (Sooner or later) is the greatest occasion of civill Warre, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisie and destruction of millions of souls.

"In holding an inforced uniformity of Religion in a civill state, wee must necessarily disclaime our desires and hopes of the Jewes conversion to Christ.

"An inforced uniformity of Religion throughout a Nation or civill state, confounds the Civill and Religious, denies the principles of Christianity and civility, and that Jesus Christ is come in the Flesh.

"The permission of other consciences and worships then a state professeth, only can (According to God) procure a firme and lasting peace, (good assurance being taken according to the wisedome of the civill state for uniformity of civill obedience from all sorts).

"Lastly, true civility and Christianity may both flourish in a state or Kingdome, notwithstanding the permission of divers and contrary consciences, either of Jew or Gentile." P. N. C. Vol. III, pp. 3, 4.

"All these consciences (yea, the very consciences of the Papists, Jews, etc., as I have proved at large in my answer to Master Cotton's washings) ought freely and impartially to be permitted their respective worships, their ministers of worships, and what way of maintaining them, they freely choose."

The Hireling Ministry none of Christ's. Quoted in Knowles, Roger Williams, p. 390.

IV. Freemen and Church Membership

Massachusetts

According to law in Massachusetts the right of franchise was based upon church membership.

"And to the end the body of commons may be preserved of honest and good men, it was likewise ordered and agreed that for time to come no man shall be admitted to the freedom of this body politic, but such as are members of some of the churches within the limits of the same." R. M. Vol. I, p. 87. also C. L. M., p. 55. (May 18, 1631.)

"Lastly, it was ordered, that none but freemen shall have any vote in any towne, in any action of authority, or necessity, or that which belongs to them by virtue of their freedom, as receiving inhabitants, and laying out of lots, etc." R. M. Vol. 1, p. 161. (Sept. 3, 1635.)

"This Court having considered of the proposals presented this Court by several of the Inhabitants of the County of Middlesex:

"Do Declare and Order, That no Man whatsoever, shall be admitted to the Freedom of this Body Politic, but such as are members of some Church of Christ and in full Communion, which they declare to be the true intent of the ancient Law, page the eighth of the second Book, Anno. 1631." C. L. M., p. 56.

Upon command of King Charles II this law was repealed in 1664.

"In answer to that part of his Majesties Letter of June 28, 1662, concerning admission of Freemen:

This Court doth Declare, That the Law prohibiting all persons, except Members of Churches, and that also for allowance of them in any County Court are hereby Repealed." C. L. M., p. 56.

Rhode Island

In his Confirmatory Deed of the land about Providence to his Associates Roger Williams states:

"And having in a sense of God's merciful providence to me in my distress, called the place Providence, I desired it might be for a shelter for persons distressed in conscience." R. I. C. R. Vol. I, p. 22.

The first agreement of those who settled with him at Providence in 1636 read simply:

"We whose names are hereunder, desirous to inhabit in the town of Providence, do promise to subject ourselves in active and passive obedience to all such orders or agreements as shall be made for public good of the body in an orderly way, by the major consent of the present inhabitants, masters of families—incorporated together in a Towne fellowship, and others whom they shall admit unto them only in civil things." R. I. C. R. Vol I, p. 14.

The Report of Arbitrators at Providence in 1640 containing proposals for a form of Government, includes this item:

"We agree as formerly hath been the liberties of the town, so still, to hold forth liberty of Conscience." R. I. C. R. Vol. I, p. 28.

In 1641, the town of Newport on the Island enacted:

"It was further ordered, by the authority of this present Court, that none be accounted a Delinquent for Doctrine: Provided, it be not directly repugnant to the Government or Lawes established." R. I. C. R. Vol. I, p. 113.

"It is ordered, that the Law of the last Court made concerning Liberty of Conscience in point of Doctrine, is perpetuated." R. I. C. R. Vol. 1, p. 118.

"If none but true Christians, members of Christ Jesus might be Civil Magistrates, and publicly entrusted with civil affairs then none but members of Churches, Christians should be Husbands of Wives, Fathers of Children, Masters of Servants . . .

"We know the many excellent gifts wherewith it hath pleased God to furnish many, inabling them for public service to their Countries both in Peace and War . . . on whose souls he hath not yet pleased to shine in the face of Jesus Christ; which Gifts and Talents must all lie buried in the Earth, unless such persons may lawfully be called and chosen to, and improved in public service, notwithstanding their different or contrary Conscience and Worship.

"So by these New English Ministers principles, not only is the door of calling to Magistracy shut against natural and unregenerate men (though excellent fitted for civil offices) but also against the best and ablest servants of God, except they be entered into Church estate; so that thousands of God's own people (excellently qualified) not knowing or not entering into such a Church estate, shall not be accounted fit for civil service.

"Admit that a civil Magistrate be neither a member of a true Church of Christ . . . nor in his person fear God, yet may he (possibly) give free permission without molestation, yea and sometimes encouragement and assistance to the service and Church of God." Roger Williams, *The Bloody Tenent,* P. N. C. Vol. III, p. 331ff.

Massachusetts V. Church Attendance Obligatory

"Wherever the Ministry of the Word is Established, according to the Order of the Gospel throughout this jurisdiction; Every person shall duely resort and attend thereunto respectively on the Lords dayes, and upon such publick Fast dayes, and dayes of Thanksgiving, as are to be generally observed by appointment of Authority. And if any person within this Jurisdiction shall without just and necessary cause, withdraw himself from the publick Ministry of the Word after due means of conviction used, he shall forfeit for his absence from every such publick meeting five shillings. And all such offences may be heard and determined from time to time, by any one or more Magistrates." C. L. M., p. 45. (Nov. 4, 1646.) R. M. Vol. II, pp. 177, 178.

"Whereas it is found by experience, that there are many who are Inhabitants of this Jurisdiction, who are Enemies to all Government, Civil and Ecclesiastical, who will not yield Obedience to Authority, but make it much of their Religion to be in opposition thereto, and refuse to bear Arms under others, who notwithstanding combine together in some Towns, and make parties suitable to their designes, in Election of such persons according to their ends;

"It is therefore Ordered by this Court and the Authority thereof, that all persons, Quakers or others, which refuse to attend upon the publick Worship of God here Established; and all such persons whether Freemen or others, acting as aforesaid, shall, and hereby are made uncapable of Voting in all civil Assemblies during their obstinate persisting in such wicked wayes and courses, and until certificates be given of their Reformation." C. L. M., p. 48.

Rhode Island

Concerning these laws of Massachusetts Roger Williams wrote:

"As to the point of compulsion: It hath pleased the Lord Jesus to appoint a two-fold Ministry of his Word.

"First, for unbelievers and their conversion, according to Math. 28:19, Marc. 16:15-16, and the constant practice of the Apostles in the first preaching of the Gospel.

"Secondly, a Ministry of feeding and nourishing up such as are converted and brought into the Church estate. Now to neither of these do we find any compulsion appointed by the Lord Jesus, or practiced by any of his.

"When Paul came first to Corinth to preach Christ Jesus, by their [Massachusetts] Rule the Magistrates of Corinth ought by the Sword to have compelled all the people of Corinth to hear Paul.

"Secondly, after a Church of Christ was gathered . . . the Magistrates of Corinth ought to have compelled the people . . . to have heard the Word still, and to have kept one day in seven to the Christians God and to have come to the Christians Church all their days. And what is this but a settled formality of Religion and Worship, unto which a people are brought by the power of the sword?" P. N. C. Vol. III, pp. 288, 289.

"With less sin ten thousand fold may a natural Father force his daughter, or the Father of the Common-weale force all the maidens in a Country to the marriage beds of such and such men whom they cannot love, then the souls of these and other subjects to such worship or Ministry, which is either a true or false." P. N. C. Vol. III, p. 259.

Upon receipt of their first Charter of 1643, the Providence Plantations in 1647 drew up a body of laws dealing with civil matters only. The final paragraph read:

"These are the Lawes that concerne all men, and these are the Penalties for the transgression thereof, which by common consent are Ratified and Established throwout this whole Colonie; and otherwise than thus what is herein forbidden, all men may walk as their consciences perswade them, every one in the name of his God. And lett the Saints of the Most High walk in this Colonie without Molestation in the name of Jehovah, their God for Ever and Ever, etc., etc." R. I. C. R. Vol. I, p. 190.

In 1663 Rhode Island received its second Charter, of which Roger Williams wrote: in 1680 "Our Charter excells all in New England, or, in the world, as to the souls of men." (P. N. C. Vol. VI, p. 402.)

Concerning the application of Williams and his associates for Royal permission to establish religious liberty in Rhode Island, the Charter states:

"And Whereas, in their humble address, they have freely declared that it is much on their hearts (if they may be permitted), to hold forth a livelie experiment, that a most flourishing civill state may stand and best bee maintained, and that among our English subjects, with a full libertie in religious concernements; and that true pietye rightly grounded upon gospell principles, will give the best and greatest security to sovereignetye, and will lay in the hearts of men the strongest obligations to true loyaltye: Now know yee, That our royall will and pleasure is, that noe person within the sayd colonye, at any time hereafter, shall bee any wise molested, punished, disquieted, or called in question, for any differences in opinione in matters of religion, and doe not actually disturb the civill peace of our sayd colony; but that all and everye person and persons may, from tyme to tyme, and at all tymes hereafter, freelye and fullye have and enjoye his and theire owne judgments and consciences, in matters of religious concernments, throughout the tract of lande hereafter mentioned; they behaving themselves peaceablie and quietlie," etc., etc. R. I. C. R. Vol. II, pp. 4, 5.

VI. Quakers

Massachusetts

The most severe laws were passed in the Bay Colony against the Quakers. The first enactment was in October, 1656:

"Whereas there is a cursed sect of heretics lately risen up in the world, which are commonly called Quakers, who take it upon them to be immediately sent of God, and infallibly assisted by the Spirit of God to speak and write blasphemous opinions, despising government and the order of God in the churches and commonwealth, speaking evil of dignities, reproaching and reviling magistrates and ministers, seeking to turn the people from the faith, and gain proselytes to their pernitious ways,—

. . . by the authority of this Court be it ordered and enacted, that what master or commander of any ship . . . that shall henceforth bring into any harbor . . . within this jurisdiction, any known Quaker or Quakers, or any other blasphemous heretics as afforesaid, shall pay or cause to be paid the fine of one hundred pounds to the Treasurer of the country . . . And it is hereby ordered and enacted, that what Quakers soever shall arrive in this country from foreign parts . . . shall be forthwith committed to the house of correction, and at their entrance to be severely whipped, and by the master thereof to be kept constantly to work, and none suffered to converse or speak with them during the time of their imprisonment. . . And further it is ordered, if any person shall knowingly import into any harbor of this jurisdiction any Quaker books, . . . shall pay for every such book or writing . . . the sum of five pounds; and whosoever shall disperse or conceal any such book or writing . . . shall forfeit and pay five pounds. . . Lastly, it is hereby ordered, that what person or persons soever shall revile the office or persons of magistrates or ministers, as is usuall with the Quakers, such person or persons shall be severely whipped, or pay the sum of five pounds." R. M. Vol. III, pp. 415, 416:

A law of 1657 reads in part:

"And it is further ordered, that if any Quaker or Quakers shall presume, after they have once suffered what the law requireth, to come into this jurisdiction, every such male Quaker shall for the first offence have one of his ears cut off, and be kept at work in the house of correction till he can be sent away at his own charge, and for the second offence shall have his other ear cut off, etc., and kept at the house of correction, as aforesaid; and every woman Quaker that has suffered the law here that shall presume to come into this jurisdiction shall be severely whipped, and kept at the house of correction at work till she can be sent away at her own charge, and so also for her coming again she shall be alike used as aforesaid; and for every Quaker, he or she, that shall a third time herein again offend, they shall have their tongues bored through with a hot iron, and kept at the house of correction, close at work, till they be sent away at their own charge. And it is further ordered that all and every Quaker arising from among ourselves shall be dealt with and suffer the like punishment as the law provides against foreign Quakers." R. M. Vol. IV, Pt. I, pp. 308, 309.

The following law was made to refer to Quakers as rebellious persons seeking to overthrow the government:

"If any Man CONSPIRE and ATTEMPT an INVASION, INSURRECTION or publick REBELLION against our Common-wealth; or shall endeavor to surprize any Town or Towns, Fort or Forts therein; or shall treacherously and persideously attempt the Alteration and subversion of our frame of Polity or Government fundamentally, he shall be put to death. Numb. 16, 2 Sam. 3, 2 Sam. 18, 2 Sam. 20." C. L. M., p. 15.

"Itt is ordered, that Wm. Robinson, Marmaduke Stephenson & Mary Dyer, Quakers, now in prison for theire rebellion, sedition, & presumptuous obtruding themselves upon us, notwithstanding theire being sentenced to banishment on paine of death, as underminers of this government, etc., shall be brought before this Court for theire trialls, to suffer the penalty of the lawe, (the just reward of theire transgression,) on the morrow morning, being the nineteenth of this instant. (Oct. 18, 1659.)

". . . the Governor, in open Court, declared the sentence to Wm. Robinson, that was brought to the barr: Wm. Robinson, yow shall goe from hence to the place from whence yow came, & from thence to the place of execution, & there hang till yow be dead. The like sentence the Governor, in open Court, pronounced against Marmaduke Stephenson & Mary Dyer, being brought to the barre one after another, in the same words." (Oct. 19, 1659.) R. M. Vol. IV, Pt. I, p. 383.

Rhode Island

"And as concerning these Quakers (so called), which are now among us, we have no law among us, whereby to punish any for only declaring by words, etc., their minds and understandings concerning the things and ways of God, as to salvation and an eternal condition. And we, moreover, find, that in those places where these people aforesaid, in this colony, are most of all suffered to declare themselves freely, and are only opposed to the arguments in discourse, there they least of all

desire to come, and we are informed that they begin to loath this place, for that they are not opposed by the civil authority, but with all patience and meekness are suffered to say over their pretended revelations and admonitions, nor are they like or able to gain many here to their way; surely we find that they delight to be persecuted by civil powers, and when they are so, they are like to gain more adherents by the conceit of their patient sufferings, than by consent to their pernicious sayings."

Letter from the government of the Colony of Rhode Island, to Commissioners of the United Colonies. 1657. R. I. C. R. Vol. I, p. 377.

"And in case they the said Quakers which are here, or who shall arise or come among us, do refuse to subject themselves to all duties aforesaid, as training, watching, and such other engagements, as other members of civil societies, for the preservation of the same in justice and peace; then we determine, yea, and we resolve (however) to take and make use of the first opportunity to inform our agent residing in England, that we may humbly present the matter (as touching the considerations premised, concerning the aforenamed people called Quakers) unto the supreme authority of England, humbly craving their advise and order, how to carry ourselves in any further respect toward these people so, that therewithall there may be no damage or infringement of that chief principle in our charter concerning freedom of conscience."

Letter from the General Assembly of the Colony of Providence Plantation, to the Massachusetts. 1657. R. I. C. R. Vol. 1, p. 379.

VII. Sabbath

Massachusetts

"Upon information of sundry abuses and misdemeanors committed by diverse persons on the Lords-day, not only by children playing in the streets and other places; but by youths, maids, and other persons, both strangers and others, uncivilly walking in the streets and fields, travelling from town to town, going on shipboard, frequenting common-houses and other places to drink, sport, or otherwise to misspend that precious time, which thing tends much to the dishonor of God, the reproach of religion, grieving the souls of God's servants, and the profanation of his Holy Sabbath, the sanctification whereof is sometimes put for all duties, immediately respecting the service of God contained in the first Table.

"It is therefore ordered by this Court and the authority thereof, that no children, youths, maids, or other persons shall transgress in the like kind, on penalty of being reputed great provokers of the high displeasure of the Almighty God, and further incur the penalty hereafter expressed, viz., That the parents and governors of all children above seven years old (not that we approve younger children in evil) for the first offence in that kind, upon due proof before any magistrate, commissioner, or selectman of the town where such offence shall be committed, shall be admonished; for the second offence, upon due proof as aforesaid, shall pay as a fine five shillings; as a third offence, upon due proof as aforesaid, shall pay ten shillings; and if they shall again offend in that kind, they shall be presented to the County Court, who shall augment punishment according to the merit of the Fact.

"And all the youths and maids above fourteen years old, and all elder persons whatsoever, that shall offend and be convicted as aforesaid, either for playing, uncivil walking, drinking, travelling from town to town, going on shipboard, sporting, or any other way misspending that precious time, shall for the first offence be admonished, upon due proof as aforesaid, for a second offence, shall pay as a fine five shillings, and for the third offence ten shillings; and if any shall further offend that way, they shall be bound over to the next County Court, who shall augment punishment according to the nature of the offence: and if any be unable or unwilling to pay the aforesaid fines, they shall be whipped by the Constable, not exceeding five stripes for ten shillings fine, and this to be understood of such offences as shall be committed during the day-light of the Lords-day." C. L. M., p. 132.

Rhode Island

"Whereas, there have been several complaints exhibited to this Assembly against the inciyility of persons exercised upon the first day of the week which is offensive to divers amongst us. And whereas it is judged that the occasion thereof arises because there is no day appointed for recreation. It is therefore referred to the consideration and determination of each town to allow what days they shall agree upon for their men servants, maid servants, and children to recreate themselves, to prevent the incivilities which are amongst us exercised on that day." R. I. C. R. Vol. I, p. 279.

VIII. Punishment of Children

Massachusetts

"If any Child or Children above sixteen years old, and of sufficient understanding, shall CURSE or SMITE their natural FATHER or MOTHER, he or they shall be put to death unless it can be sufficiently testified, that the Parents have been very unchristianly negligent in the education of such Children, or so provoked them by extreme and cruel Correction, that they have been forced thereunto to preserve themselves from Death or Maiming. Exod. 21:17, Livit. 20:9, Exod. 21:15.

"If a Man have a STUBBORN or REBELLIOUS SON of sufficient years understanding (viz.) sixteen years of age, which will not obey the voice of his Father, or the voice of his Mother, and that when they have chastened him, will not hearken unto them, then shall his Father and Mother, being his natural Parents lay hold on him, and bring him to the Magistrates assembled in Court, and testify unto them, that their Son is stubborn and rebellious, and will not obey their voice and chastisement, but lives in sundry and notorious Crimes; such a son shall be put to death. Deut. 22:20, 21." C. L. M., p. 15.

Rhode Island

"It is also Rebellion for a child to threat, assault or strike his Parents, and his Penaltie shall be, to be sent to the House of Correction, there to remain a twelve-month, or to humble himself to his parents satisfaction." R. I. C. R. Vol. I, p. 162.

IX. Form of Government

Massachusetts

"The Governor, Deputy Governor, Tho. Dudley, John Haynes, Rich: Bellingham, Esq., Mr. Cotton [minister] Mr. Peters, [minister] and Mr. Shepheard [minister] are intreated to make a draught of laws agreeable to the word of God, which may be the fundamentals of this common-wealth, and to present the same to the next General Court. And it is ordered in the meantime the magistrates and their associates shall proceed in the courts to hear and determine all causes according to the laws now established, and where there is no law, then as near the law of God as they can, . . . that they may be ordered and ended according to the rule of God's word. . ." R. M. Vol. I, pp. 174, 175.

"Democracy, I do not conceive that ever God did ordain as a fit government either for church or commonwealth. If the people be governor who shall be governed? As for monarchy and aristocracy, they are both of them clearly approved and directed in scripture, yet so as referreth the sovereignty to himself and setteth up theocracy in both, as the best form of government in the commonwealth as in the church." John Collton, Boston, Mass., in letter to Lord Say and Seale in 1636. Quoted in: Hutchinson, *History of Massachusetts,* Vol I, p. 497. Appendix III.

"The government of the church is not merely democratical, but, as the 'best' governments be, of a mixed temper." John Cotton, *The Way of the Churches of Christ in New England.* 1645. Quoted in: Hanbury: *Historical Memorials.* Vol. II, p. 574.

"A Government meerly Popular or Democraticall (which Divines and Orthodox Writers doe so much condemne in Morillius and such like) is farre from the practice of these churches, and we believe farre from the Minde of Christ."

Rev. Richard Mather, Dorchester, Mass. 1639, in *Church-Government in New England.* Quoted in: Dexter, *Congregationalism as seen in its Literature.* P. 427.

"Democracy is amongst civil nations, accounted the meanest and worst of all forms of government" and "a manifest breach of the fifth Commandment." John Winthrop, quoted in James Ernst, *Roger Williams,* p. 93.

"I expostulated about the unwarrantableness and unsafeness of referring matter of counsel or judicature to the body of the people, quia the best part is always the least, and of that best part the wiser part is always the lesser." *John Winthrop.* Letter to Thomas Hooker. *Winthrop's Journal,* Vol. I, p. 290.

Rhode Island

In 1643 Roger Williams received his first Charter or Patent for the Providence Plantation, which did "give, grant, and confirm to the aforesaid Inhabitants of the Towns of Providence, Portsmouth and Newport, a free and absolute Charter of Incorporation. . . Together with full Power and Authority to rule themselves, and such others as shall hereafter inhabit within any Part of the said Tract of land, by such a Form of Civil Government, as by voluntary consent of all, or the greater Part of them, they shall find most suitable to their Estate and Condition."

In conformity to this Charter the inhabitants of these towns drew up a body of laws in 1647, in the preface of which they state:

"Wee do voluntarily assent, and are freely willing to receive and to be governed by the Lawes of England, together with the way of the Administration of them, soe far as the nature and constitution of this Plantation will permit.

"Forasmuch as our Charter gives us power to make such Lawes, Constitutions, Penalties and Officers of Justice for the execution thereof as we, or the greater part of us shall, by free consent, agree unto, and yet does premise that those Lawes of England, soe far as the nature and constitution of our place will permit . . . Wee do agree and by this present act determine, to make such Lawes and Constitutions soe conformable, etc., or rather to make those Lawes ours, and better known among us; that is to say, such of them, and so farre, as the nature and constitution of our place will permit." R. I. C. R. Vol. I, pp. 147, 158.

As to their form of government, they declare:

"And now sith our Charter gives us power to governe ourselves and such other as come among us, and by such a forme of Civill Government as by the Voluntarie consent, etc., shall be found most suitable to our Estate and condition,

"It is agreed, by this present Assembly thus incorporate and by this present act declared, that the forme of Government established in *Providence Plantations* is DEMOCRATICALL; that is to say, a Government held by the free and voluntarie consent of all, or the greater parte of the free Inhabitants." R. I. C. R. Vol. I, p. 156.

". . . in every free State civill Magistrates have no more power but what the peoples of those States, Lands and Countries betrust them with. . ." Roger Williams. *The Bloody Tenent.* P. N. C. Vol. III, p. 297.

". . . The Sovereigne, originall, the foundation of Civill power lies with the people . . . And if so, that a people may erect and establish what forme of Government seemes to them most meete for their Civil condition; It is evident that such Governments as are by them erected and established, have no more power, nor for no longer time, then the civill power or people consenting and agreeing shall betrust them with. This is cleare not only in Reason, but in the experience of all commonweales, where the people are not deprived of their natural freedome by the power of Tyrants." *Ibid.,* p. 249.

"Now what kinde of Magistrate soever the people shall agree to set up, whether he receive Christianity before he be set in office, or whether he receive Christianity after, hee receives no more power of Magistracy, than a Magistrate that hath received no Christianity. For neither of them both can receive more, than the Commonweal, the Body of People and civill State, as men, communicate unto them, and betrust with them." *Ibid.,* p. 398.

"Kings and Magistrates must be considered (as formerly) invested with no more power than the people betrust them with.

"But no people can betrust them with any spirituall power in matters of worship, but with a Civill power, belonging to their goods and bodies." *Ibid.,* p. 418.

BOOK REVIEWS

THE CHRISTIAN FAITH IN THE MODERN WORLD. J. Gresham Machen. New York: The Macmillan Company. 1936. Pp. vii, 258. $2.00.

THE title of this book seems to be something of a misnomer, for the "modern world," wherein the author's Christian faith is, or should be, at work, is dismissed with but one brief chapter, and in the next two hundred pages it is the aforesaid faith which receives discussion and delineation. Very briefly Doctor Machen states that humanity is standing over an abyss, that this precarious position is "due clearly to an evil that is within the soul of man," and that, therefore, it is essential for man to come into right contact with God, for man to deal with the unseen factors first, if he wishes to alleviate the social, political, and economic evils which have placed him in his sorry plight. One cannot help feeling that a disproportionate emphasis is given, when the physician diagnoses the patient's condition in some twelve pages, and goes on to discuss, in two hundred and thirty pages, the proposed medicine. Then too, the other phrase in the book's title does not seem very exact; "Christian Belief" would, in the opinion of this writer, describe more happily the tenor and temper of Doctor Machen's remarks.

There are three main subjects treated within the book: God, the Bible, and Christ, and a variety of questions, implicit in any consideration of such subjects, is asked by the author. To such questions the author gives answers, the truth of which satisfies him. As is usually the case in any argumentation, if one accepts the premises set forth he will probably agree with the author's conclusions. But there may be many who will find it impossible to grant the premises, and for such people the book will be of doubtful value.

The style is rather poor, redundancy and repetition being two outstanding weaknesses. Of course, allowance must be made for the fact that these discussions were originally delivered over the radio, and such a tone may have enhanced their presentation, but it does seem that when one ventures to publish his work in book form he must either adapt it to suit the reader's eye, or else must be prepared to hear the carpings of the captious critic.

MALCOLM MACQUEEN.

STUDENT RELIGION DURING FIFTY YEARS. Programs and Policies of the Intercollegiate Y. M. C. A. William H. Morgan. New York: Association Press. 1935. Pp. xiv, 233. $2.50.

THE National Student Movement of the Y. M. C. A., formerly the Intercollegiate Y. M. C. A., has enjoyed a varied and eventful existence as one of the phases of student life in this country. Beginning at a time when revivalism was the dominant mood of the day in religious circles, it has continued until the present time with its indifference and skepticism regarding religious matters. As one might expect, student religion has reflected general attitudes toward religion; when religious zeal was great, students joined the Movement in large numbers; when religion in the country at large was on the wane, membership in the Movement began to decline. Thus

it is that this book is more than a history of the Intercollegiate Y. M. C. A., it is also a study of religious trends in North America.

The outstanding contribution which the author has made through his studies is that he has been able to bring together under one cover materials from a variety of sources. The book is a valuable tool for one interested in the religious history of the past two generations. Likewise, for anyone who has to deal with student problems today Mr. Morgan has provided an excellent historical orientation. Many of the problems which he discusses in the course of his narrative are still unsolved; their treatment will be the subject of future historians.

CHARLES M. COLDREN, JR.

PAUL BEFORE CÆSAR. Irving Gaines Roddy. Philadelphia: The Judson Press. 1936. Pp. 148. $1.00.

THE author is a member of the New York Bar who went into the ministry and is now pastor of a church in Idaho. The book bears evidence of his legal training in its way of handling the subject and in its literary style. After a careful study of the history of Roman jurisprudence, the relation of the Christian to the system of courts in the Empire is indicated, and a detailed account of the various trials of Paul given. The writer draws upon his imagination as he pictures the trial before Nero and specially as he reconstructs the history of the "second" and "third" trials at Rome, and of the Apostle's execution. The material upon which he bases his account of these later trials is found almost exclusively in the second letter to Timothy. The book worthily meets the needs of a discriminating study of the trials of Paul, such as has been attempted many times in connection with the trials of Jesus.

RITTENHOUSE NEISSER.

THE PLAN OF SALVATION. Benjamin B. Warfield. Grand Rapids, Mich.: Wm. B. Eerdmans Company. 1935. Pp. 142. $1.00.

THIS volume as a revision of previous lectures given by Doctor Warfield is indeed "a permanent contribution to systematic theology and a bulwark to Calvinism," as the publishers suggest. Doctor Warfield posits certain fundamental Calvinistic principles as the basis for his logic. From these hypotheses he is able in a logical way to indicate the weakness in other types of Christianity. The schematic diagram opposite page thirty-two is of interest, for it attempts to present graphically the various types of Christianity, although it seems decidedly too rigorous and mechanical to be satisfactory. For those persons who, like Doctor Warfield, accept these principles as the basis for their belief, this book will be a "mighty rock"; for others it will remain a clear presentation of Calvinistic orthodoxy.

RONALD V. WELLS.

RELIGIOUS LIBERALS AND CONSERVATIVES. Thomas A. Symington. New York: Bureau of Publications, Teachers College, Columbia University. 1935. Pp. 104. $1.50.

THE author of this book has attempted to search out and reduce to a statistical basis some of the personality differences between those who are liberal in their religious thinking and those who are conservative. He found that liberals are more mature, more independent, better adjusted socially, and more democratic. Conservatives,

on the other hand, were more dependent, stereotyped, and limited in their social relations.

One must refrain from drawing the inference from these results that there is a direct causal relationship between religious liberalism or conservatism and the personality traits which accompany them. The more probable explanation, according to the author, is that there is something similar in the kinds of religious thinking and their accompanying personality characteristics. If one is to discover a cause for this relationship, he will have to study the various factors which affect personality development and make his deductions accordingly.

CHARLES M. COLDREN, JR.

PSYCHOLOGY APPLIED. George W. Crane. Chicago: Northwestern University Press. 1933. Pp. 586. $4.00.

FOR anyone seeking information concerning the many fields wherein the principles of modern psychology can be applied Professor Crane's book is well worth reading. Although intended as a basic text-book for use with students who have completed an elementary course in general psychology, the book is not too technical to appeal to the average reader with an interest in the peculiarities of human personality.

Psychology Applied is a very thorough and comprehensive treatment of the subject. It includes chapters on such phases of the field as "The Psychology of Music and Morale," "The Psychology of Writing and of Art," and "Psychology Applied in the Professions," as well as the discussions of salesmanship and advertising which usually take up the greater part of such a book.

The chapter on "The Psychology of Improving Your Personality" is particularly valuable for those persons whose vocation requires them to be in daily contact with other individuals, especially where this contact demands that one be admired and respected. As is the case throughout the book, abundant illustrations are provided of the correct and the wrong ways of dealing with people. One is led to see how a tactful way of saying something, or a subtle compliment at the proper time can gain the confidence and good-will of even the most irritable and stubborn individuals. This knowledge should be of inestimable value to clergymen.

CHARLES M. COLDREN, JR.

THE GIFTS OF THE HOLY GHOST. Frank Hudson Hallock. Milwaukee: Morehouse Publishing Company. Pp. vii, 143. $1.75.

THIS work gives permanent form to a series of articles that the author wrote for the *American Church Monthly* some time ago. They make very informing reading, especially to Episcopalians, for the author obviously had them in mind. Indeed, it is suggested in the Foreword that these chapters "may be a useful supplement to Confirmation instructions for the more mature. . ." However, other readers of conservative tendencies theologically will find much inspiration in the book. The author feels that the doctrine of the Holy Ghost has been neglected. Modern problems must be met with a profound dependence upon the leadership of the Holy Ghost rather than the many human methods to which men resort so often and so readily. Whether or not one agrees with the author's definition of the Holy Ghost, and the seeming distinctness with which the various gifts are separated, there is one insight that ought to appeal to all—that is the necessity of winning a more

spiritual approach to our present-day problems, an approach that gives more place to personal factors, and to those imponderables that are so often influential in life.

D. J. Evans.

The Jew and the World Ferment. Basil Mathews. New York: Friendship Press. 1935. Pp. 186. $1.50.

Why the universal antipathy toward the Jew? He suffered persecution in the days of antiquity; he was massacred in the Middle Ages; in recent years pogroms in almost every country of Europe have sought to exterminate him. And in private conversation whenever Jews are mentioned a prejudice is expressed against them. One may like an individual Jew—but Jews! Why?

They "stick together so!" They "are so clannish." They "are so successful." They reveal themselves so able in every field of human endeavor—even "prize fighting." When defeated they cry "discrimination." Such are answers often given to the question. But Basil Mathews asks if the hostility may not be due to their so-called "divided loyalty." They are in all nations but they are first of all Jews—a religious body. Theirs is a faith which binds them in unbroken bonds with Moses of that far away distant age. A spiritual possession that in some way transcends national ties. This is the heritage of Israel: "No idea has dawned on humanity of greater splendor than this vision of all human history under divine control." The stubbornness of the Jew that insists that the will of God must be obeyed. This conviction the true Jew today seeks to proclaim and perpetuate. World rule is "a spiritual rule, and only of the spirit."

But is there not another possible reason for this attitude? Not only is the Jew a foreigner, as it were, in his own nation—one who is perpetuating customs and practices of ancient forms, but he composes the only large, competing religious group in a civilization traditionally Christian, and Christianity is notoriously intolerant. It is not merely a conflict of religions as faith and worship but as customs and cultures. Christians would manifest the same blind antipathy toward Muhammadans or Confucianists, if they constituted the same percentage of population in Christian communities as do the Jews.

What must be done or can be done in Europe and America to heal this sore in the body of humanity? The author seems to believe that it can be done only by the Jew coming to an understanding of Christianity and of Jesus. But is this sufficient? The orthodox Christian would say not. So, the fact of the matter is the Christian must be made to understand Judaism and his own Christianity. He must make a new study of Christian origins and Christian developments to understand how Christianity has become what it is. Judaism is much more "catholic" than is Christianity and, in many respects, much more spiritual. The magic and idolatry of many forms of traditional Christianity must be destroyed, or at least seen for what they are. Christian and Jew may well unite in loyalty to Jesus as the fulfiller of Israel's great precept: "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind—and thy neighbor as thyself." This is the law of the spirit that shall save the world.

R. E. E. Harkness.

VARIETIES OF AMERICAN RELIGION. Charles Samuel Braden. Chicago: Willett, Clark and Company. 1936. Pp. 294. $2.00.

PROFESSOR BRADEN has herein contributed greatly to an understanding of the diverse forms of religious thought and organization in America. And, like a valuable and marvelous invention after it has been accomplished, one wonders why it has not been done before.

To seventeen religious thinkers, teachers and preachers, Doctor Braden sent out six questions, the central point of which was, "What is it that religion offers man, and how are these values mediated to him?" or in other words, "What is the goal of religion, and how may it be attained?" These men may well be considered true representatives of their school of thought and their replies therefore authentic expressions of the types of religion found in America today.

The publishers speak of these as "seventeen *distinct* types" but the editor is more precise. Quite correctly he recognizes similarities that characterize many. Seven forms of "Traditional Christianity" are listed. Fundamentalism (Riley), Orthodox Protestantism (Foulkes), Liberal Protestantism (Tittle), Radical Protestantism (Ames), Sacramentalism (Stewart), Barthianism (Homrighausen), Roman Catholicism (Sheen). "Several Modern Religious Movements" are divided into, Mormonism (Widtsoe), Unity (Fillmore), Christian Science (Gilmore), Ethical Culture (Bridges), Humanism (Dietrich), Spiritualism (Barwise), Theosophy (Warrington). Judaism lists three, Orthodox (Jung), National (Goldman), Reform (Levy).

From the mere knowledge of the designating terms one may rightly ask what is the difference between "Liberal and Radical Protestantism" and he finds that the essays may not enlighten him greatly. So likewise with "Fundamentalism" and "Orthodox Protestantism." As the editor states, it is remarkable how many of these authors agree in defining this "goal of religion." Few are strictly "otherwordly," most have the social concept. Human welfare is the objective—some placing it in this world, some in the next. Some begin with God as the great Necessity, some begin with men and the spiritual forces dwelling in him. Some—most—show independent, free thinking; others begin with their instructions of childhood and have made no advance.

But here is religion—that restless, dissatisfaction of man that drives him ever in search of greater good. It may be expressed in the beautiful, personal terms of an Augustine or in the less intimate but as sincere phrase of the Humanist. And in this respect it may be said that this representative properly begins his study, not with the diverse subject, *religions,* but with the universal, common subject, man, the creator of religions.

Finally, it might be asked, Why is Quakerism not included in these lists? If it is not a distinct type, with which one would it be identified?

R. E. E. HARKNESS.

THE RESOURCES OF RELIGION. Georgia Harkness. New York: Henry Holt and Company. 1936. Pp. 218. $2.00.

To read this book is to feel that the author writes out of experience. She has resources unfailing, spiritual and intellectual. She has thought long and well on life's problems and strange enigmas and has tested her conclusions to her own satisfaction. There is a certainty if not a positiveness that commands respect.

Yet there is use of terms whose meanings many times are not clear. One may well agree that religion has these resources enumerated but the explanation of them may prove unacceptable. There is a tendency to make sweeping statements about religion which may be perfectly true of Christianity, but not perhaps of other religions.

"Religion" is put under the microscope and examined exhaustively, rather than man, the religious being. So there are many definitions: "Religion is primarily adoration of Another." "Only he who *listens* and *obeys* hears the voice of the Most High giving meaning to life and offering comradeship to the lonely of soul. Only he is religious."

After such a statement it is not surprising that the next subject discussed is, "What Christianity Demands," and that the conclusion is, worship is an imperative. Is it true that religion must have not only the idea of God but the reality also? Is it not rather that man must have the conviction of the reality of these resources of goodness, love, confidence, unwavering devotion, attributes which have been ascribed to God? It is the assurance that there are these resources upon which he can draw in the creation of a better world which makes man religious.

It is also difficult to understand such statements as the following: "Religion finds its power in its supra-rational elements"; "It is not the wisdom of men but the supra-rational foolishness of the cross which is the central fact of the Christian faith." One appreciates the purpose in thus rewording the fundamentals of Christianity, but is not the phrase misleading? When men, whether they are the gross sinners or the great malefactors of wealth and power, are called upon to repent, is it not that in changing their minds and views they may accept a saner, more rational way of life? There is nothing more needed today than the realization that the way of the cross, the way of life pioneered by Jesus and other great religious leaders is the only rational way for the world. In following it there is indeed salvation; any other is ruin.

R. E. E. Harkness.

The Heritage of the Cathedral. Sartell Prentice. New York: William Morrow and Company. 1936. Pp, xxii, 328. $3.50.

The long and intensely interesting history of man's life is recorded not alone in his writings but as well in his great buildings. For Sartell Prentice the cathedrals are enduring records which may become to careful students points of departure for excursions into the past life of man. He is not primarily concerned to depict the story of how these buildings were erected, by whom and over how many years. Rather he would unfold the life-story of man, his hopes and fears, his beliefs and actions based upon those beliefs, his aspirations and frustrations, the trek of peoples and the dominance of individual personalities. Every tourist is shown examples of these cathedrals, and hurries on his breathless way, unaware of vast meanings all about him waiting to enrich his experience. School and college students at least become aware of the existence of these buildings and seldom grasp the life which found expression in them. Not only is time lacking in our modern, highly vaunted hurry in which to study such history, but the facts are buried in inaccessible records and technical, ecclesiastical histories and treatises on art. Even the educated and interested person is blocked by the lack of usable information and a helpful guide. Such a lack is well met by this volume. In 300 pages the long story

of man's life is unfolded with the minimum of technical jargon, and with considerable color and interest. Obviously one cannot expect this volume to be a treatise on the theory of art, or upon ecclessiastical architecture. It cannot be complete as to detail, nor fit the canons of art rigidly. Its scope is too vast. But that does not signalize the author's failure, rather his carefully chosen field, and within that a marked success. Sartell Prentice has visited the cathedrals of which he writes, he is familiar with the technical and critical histories pertinent to the ages and areas of culture depicted, and he is himself an authority in the field of myth and primitive religion. Various chapters have had the advantage of assistance from authorities in other fields.

As one starts out with the writer, staff in hand, to visit the cathedrals, he begins with the earliest structures of western civilization, following the fork of the road through to western Europe, where much more time is spent in France and Italy. The first part of the journey is called "The Impacts of History on the Cathedrals," and lays stress upon both origins and development. The second part is called the "Archæology." In both parts one is constantly taking excursions into the dim early dawn of western man's life, thought and experience, tracing its gradual development and the mingled elements which remain pictured before our eyes in the cathedrals of Europe. Another volume is promised; *The Origin and Interpretation of Cathedral Art,* and will treat of the iconography of the cathedrals, with special reference to the thought and legends behind stained-glass windows, tympani, screens and entablatures.

There are many fine photographs and a number of significant diagrams; references are included and the book is carefully indexed. It is recommended for school and college libraries, for pastors and teachers, and for all general readers who know the enthralling interest of the story of man's expanding life.

Mt. Hermon,
Massachusetts.

Paul J. Braisted.

An Introduction to Contemporary German Philosophy. Werner Brock. Cambridge: at the University Press. New York: The Macmillan Company. 1935, Pp. xx, 144. $2.00.

This contribution to the history of philosophy developed from a series of lectures delivered by the author in Bedford College in the University of London in 1934. It is an example of dignified scholarship, and Doctor Brock's penetrating analysis, coupled with rare sympathetic understanding, is manifest in every page of this very condensed treatment of his theme. The book concerns itself only with those philosophers who have grappled with the problem of the nature and task of philosophy in this age of autonomous sciences. There is value in the fact that we meet here with thinkers whose works have been little recognized—philosophers who have convinced themselves that the task of philosophy lies beyond logic and that it is something more than a study of human thinking throughout past ages.

The author traces carefully the various philosophical movements arising from the collapse of German Idealism and from the rapid growth of the social and humanistic sciences in the nineteenth century, since when the scientist has become more philosophic and the philosopher more scientific. Slowly but surely has the gap widened between traditional world-views and the sciences. Let us not imagine, however, that the scientific German mind has repudiated *Weltanschauung.* Hussert's *Science of Essence,* with its new method of analysis, Dilthey's *Critique of His-*

torical Reason, with its extension of philosophy far beyond the realm of the sciences, and Weber's *Wertfreiheit of Science,* with its insistence upon the inability of science to reconcile warring values—these point to the new meaning of *Weltanschauung,* viz: "An interpretation of existence based on a unity and consistent attitude towards the world." The growing emphasis upon human life and spiritual values has removed epistemology, too, from its once favorable position as an approach to philosophical problems. In portraying this new spirit Nietzsche and Kierkegaard stand in the Apostolic succession. The former pours anathemas upon scientific knowledges which divorce themselves from the needs of the inner life, while the latter demands that philosophy show to mankind the meaning of existence and point the way to peace amidst the world's confusions. It is regrettable that more of Kierkegaard's works are not translated into English, for great was the influence of this deeply sensitive and religiously restless mind upon European thought—as witness the systems of Barth, Heidegger, Jaspers and others.

Doctor Brock gives us an interesting chapter on the philosophy of Jaspers and Heidegger, reminding us again that for Jaspers the true philosopher is one who quests truth in the world of knowledge, in the conduct of life, and in seeking for the "one being"; while for Heidegger philosophizing means searching for Being by way of analyzing the temporal and historical character of man.

This brilliant treatise closes with no prediction concerning the future of philosophy, but it leaves with one the impression that the philosopher's work, far from being finished, has in reality only just begun. The book is one which everyone interested in the history of philosophizing should assimilate.

R. C. Bensen.

McMaster University,
Hamilton, Ontario.

Philosophy and Faith. Dorothy M. Emmet, Lecturer in Philosophy at Armstrong College, Newcastle-on-Tyne. London: Student Christian Movement Press. 1936. Pp. 164. 4s, 6d.

Miss Emmet has given us an extraordinarily lucid and penetrating discussion of the relations between philosophy and religion. Such a consideration is always timely, for thoughtful people realize that they are being repeatedly confronted with intellectual problems that bear on religion. Furthermore they impinge upon one another because their spheres of reference are in many respects identical. Both are concerned with the wider areas of human interests and with the problem of an ultimate basis of interpretation.

An analogy is frequently pointed out as between the faith of the religious man and the hypothesis of the scientist. From the philosophical angle God may indeed be a hypothesis, and a hypothesis involving intellectual difficulties such as the problem of explaining evil and suffering. But, as the author indicates, few religious persons would be willing to worship "a tenable hypothesis or a balance of probabilities." His faith lies deeper than the area where he experiences intellectual difficulties. "Religion is not primarily a way of thinking" for thinking has to be through symbols, a pictorial form of imagery. But religion is primarily "the apprehesion of a character or significance in certain given events or objects which calls out a response of worship and colors our whole attitude to life."

Religion is based on insights into the character of life and the universe that calls forth the response of worship. It is the task of philosophy to clarify and test these insights of religion, and its work is vitally necessary, for there is bad

religion as well as good. The philosopher helps us in our search for truth because truth is worth knowing. The struggle for truth is "to make our propositions give as adequate an interpretation of reality" as possible. No person is simply a thinking machine, and the philosopher must recognize that there is more to life than abstract intellection. It is the interests of life that must be served. In the commitment of life to the service of the highest, philosophy and religion should cooperate.

A. Stewart Woodburne.

Kierkegaard: His Life and Thought. E. L. Allen, M. A., Ph. D., Sometime Lecturer in Philosophy in the University of Hong Kong. New York: Harper and Brothers. 1936. Pp. x, 210. $2.00.

The English reading public suffered from the lack of works dealing with this eminent Danish theologian to whom such diverse thinkers as Miguel de Unamuno and Karl Barth are so greatly indebted. We are therefore particularly thankful to Doctor Allen for this exceedingly careful, comprehensive, and compact work. It is divided into two sections, the first dealing with the man and his life, the second with his teachings regarding Philosophy, Religion and Christianity.

Kierkegaard's life was full of tragedy. The author is at his best in those fine phrases by which he depicts the sorrow in the life of his hero. Here is one:

> He had become a burden to himself, so that even sleep brought no relief. He was learning what he was one day to teach others, that the life which steers by no star, but only by some flickering lamp of its own making, will find no port in which to come to rest, but must ride continually the storms of despair.

The teachings of Kierkegaard are particularly of interest as exposing some of the roots of Barthianism. The revolt against Hegel stands out with repeated clarity, although the author has not shown as one might anticipate the distinction between the Hegelian dialectic and that of Kierkegaard. The emphasis on paradox which is Barthian is here apparent; also the insistence that God is the "Wholly Other" or the "Absolutely Different." Kierkegaard's Christology is peculiar. The Atonement occupies quite an inferior place in his thought. The Cross is martyrdom only, and Christ is a Pattern much more than a Redeemer. The true Christian in any generation is marked by contemporaneity with Christ.

A. Stewart Woodburne.

Through Science to God. Nathan A. Smyth. New York: The Macmillan Company. 1936. Pp. 213. $2.50.

"At the time those books were written science had not reached the conclusions which give rise to our present revisions of old concepts" (p. 135).

These words of the author refer to two books by his father, the late Newman Smyth, D. D.; more importantly they are the thesis of his own book. Nathan Smyth is a practicing lawyer in New York City, who for eight years has been preparing this, his first book. We may well hope that others will follow from his pen.

Based upon the most recent scientific theories and facts, the book is an excellent survey of that field, written with an unusual simplicity that may easily hide from the reader its comprehensive scope and great depth. Drawing heavily upon Edding-

ton and Jeans—as one must today—the author presents our modern science as a humble, undogmatic voice basing its dicta upon "our conception of the relations of conscious experiences." The very title is suggestive of the changed relationships between science and religion.

The first ten chapters are needed to sketch with some clearness the "actualism" of our day; the last four chapters give the position of religion in such a world. But beware of those few chapters! Be not misled by their relative brevity! They are extremely important and deserve serious attention.

A word to the publishers: Please refuse to issue books of this character without an index!

ROBERT E. KEIGHTON.

PHILOSOPHICAL ESSAYS FOR ALFRED NORTH WHITEHEAD: By Nine of His Students. New York: Longmans, Green and Company. 1936. Pp. vii, 248. $3.00.

THAT nine former students of Alfred North Whitehead should collaborate at writing a volume in gratitude to him is a deserved tribute to the internationally renowned thinker in whose honor the American Philosophical Association is holding its next annual sessions.

Philosophical Essays for Alfred North Whitehead is a collection of essays written without any thread of connection except devotion to a rich mind. Their value consists not only in their disclosure of the fertility and variety in the mind of Whitehead, but also in their revelation of the culture and insight in the work of his followers. For one finds in the book rather classical discussions regarding the ancient Plato and the medieval Thomas of Erfurt, as well as more specifically logical disquisitions concerning the problems of the one and the many, of the good, and of the nature and status of time and passage.

The interpretations of the ancient and of the medieval may not meet in all respects with the approval of the classical scholars, nor may the theories regarding the philosophical problems be acceptable to every thoughful mind. Yet the volume testifies ably to the breadth of equipment and the penetration of vision that characterize the young philosophical mind of America. After reading and evaluating this volume, a person appreciates one of the reasons for President Hutchins' naming Scott Buchanan not Professor of Philosophy in the University of Chicago but Professor of Liberal Arts, and the breadth and depth of training of this contributor to *Philosophical Essays* is only illustrative of similar traits in his collaborators. One realizes that not only is the American tradition of a truly liberal education being maintained, but the American ambition of trained and able scholarship is being satisfied.

Another refreshing feature of the book is the full collaboration on the part of these nine men. They have published without even designating one of their number as editor. In itself this fact attests the survival of that fine devotion to truth and its mentors which has made possible all advancement in the sciences and in liberal learning.

Probably everyone who has sensed the varied magnificence of Professor Whitehead through reading such less well-known books as his *The Aims of Education* will welcome a volume that further appreciates his being a mature and mellow scholar as well as a mathematically and philosophically disciplined interpreter of the nature of things.

W. S. SHERIFF.

THE ESSENCE OF SPIRITUAL RELIGION. D. Elton Trueblood, Associate Professor of Philosophy, Haverford College. New York: Harper and Brothers. 1936. Pp. xiv, 156. $1.50.

PROFESSOR TRUEBLOOD who begins his work this autumn as Chaplain of the University and Professor of the Philosophy of Religion in Stanford University, has given to us a fine interpretation of religion as essentially spiritual. Writing in the Quaker tradition, as might be expected, he thinks of religion in terms of ideals to be sustained and fellowship with the Sustaining God rather than in outward forms. Two of the greatest reasons for such an interpretation are that the nature of God is spirit, and that the essential nature of man is spiritual. Obviously the concourse between God and man must be spiritual.

The author suggests that aspect of life to which religion is most akin, especially love of poetry. "Man cannot live by bread alone, and he cannot live by prose alone." The imagination of man takes him beyond the mechanics of living. It was the penetration of Jesus to carry men beyond ceremonialism or creedalism or even ethical legalism to the motives and springs of thought and action. We have no right to address him as Lord unless we are loyal to the spiritual religion that he portrayed and embodied. This means making all of life sacred, and sacred alike for all people. There is no division of duties or dualism of ethics. The "hard" sayings of Jesus are for all who profess discipleship to him.

Professor Trueblood carries his interpretation into the areas of the sacramental, revelation, authority, worship and salvation. It is an exceedingly penetrating discussion, and we cordially acknowledge our indebtedness to him. The book is written in a fine literary vein which doubly makes it a joy to the reader.

A. STEWART WOODBURNE.

GOD IN ACTION: Theological Addresses. Karl Barth. English translation by E. G. Homrighausen and Karl J. Ernst. New York: Round Table Press. 1936. Pp. xii, 143. $1.75.

THIS volume is a collection of addresses delivered by Karl Barth on various occasions. "God in Action" is a good title, for all through the addresses Barth is emphasizing God active in his work of revelation. For religion is wholly and solely God-centered. Revelation is nothing less than God Himself, and for that reason is the final court of appeal for man. It is a concrete knowledge of God. Barth has no doubts in the matter. For the knowlege of God begins with certainty. God has spoken. So that "whoever says revelation says one single revelation which has happened once and for all, irrevocably and unrepeatedly." (p. 9.)

Every doctrine hinges on this one. Reconciliation is revelation because it is God with us, beside us, and for us. The Church believes God in believing revelation, and believes revelation in believing God. The Church knows that the truth of God is not an object—not even a supernatural object—but the eternal subject. The decisive moment in the Church is defined in man's lending his ear to God. So the Church is governed by revelation.

And theology's basic axiom or hypothesis is revelation which is God's own act. Theology is not conceived to justify itself. It would cease to be theology if it did. Theology does not select truth for its use. The truth is selected for it. God selected it. And theology listens to God's revelation and undertakes to define the relation of revelation to reason. So its primary task is the exegesis and interpretation

of the Bible. Yet even in the Bible revelation speaks only when and where God wills it.

Thus the characteristic Barthian emphasis on the transcendence and wholly-otherness of God is maintained. As usual no attempt is made to explain how mortal, unholy and impotent man could receive a revelation. While decrying human reason Barth does not hesitate to use his own to make very dogmatic pronouncements. There is too much of the negative in his theology of paradox to be a satisfactory ground for faith.

A. Stewart Woodburne.

Christianity in Thought and Practice. William Temple, Archbishop of York. Milwaukee: Morehouse Publishing Company. 1936. Pp. 112. $1.50.

In this volume we have the published form of the lectures delivered by Archbishop Temple under the Moody foundation at the University of Chicago. The lectures deal with the profoundest aspects of Christian Theology and Ethics. In the first lecture he discusses the being and nature of God which is fundamentally important for both religion and philosophy. Only that which is a basic assurance for religion is a hypothesis for philosophy. Nevertheless philosophy is serviceable in furnishing an intellectual indication for faith. The second lecture is concerned with the nature and status of personality in the world, and concludes with the affirmation of personality in God. Now a discussion of personality leads into the field of moral relations. So that, as the Archbishop maintains, Christian Ethics is integral to Christian Theology. The third lecture is devoted to the application of Christian Ethics to individuals and groups, and is a discerning effort to reach sound conclusions regarding the outworking of the fruits of the Spirit —love and peace.

A. Stewart Woodburne.

The World and God. H. H. Farmer, Professor of Systematic Theology, Westminster College, Cambridge. New York: Harper and Brothers. 1936. Pp. xvi, 315. $3.00.

The sub-title accurately describes this latest volume from the pen of Professor Farmer: "A Study of Prayer, Providence and Miracle in Christian Experience." The approach to the study which gives it poignancy is through the conception of the Eternal as the supernatural person revealing himself to the heart of man through an unconditional demand. Prayer, providence and miracle are the three kinds of experience in which the Christian is made acutely aware of God as personal. There is no other way in which they can be interpreted adequately, and with that postulate these three articles of faith follow quite naturally. Moreover this conception lies at the heart of all religion and is implied even when it is questioned.

The study involves the author in a study of the relation between science and religion. To this problem he brings a penetrating mind. He is convinced that religion has a contribution to make to life which lies beyond the province of science to question. Water which for Jesus was a symbol for life is just H_2O for the scientist. When the author uses the word "supernatural" he means the personal rather than the contranatural, so that he defends the conceptions of prayer and miracle in the sense that they are experiences through which men are made aware of the personal God at work. "The ultimate miracle is the miracle of the love of God." Unprecedented and unexpected events are susceptible of scientific explanation. On the other hand the religious man who is made aware of God through them is within his

rights in interpreting them as miracles. Scientific descriptions by no means exhaust reality. Religion has an exceedingly important interpretation to give, and one which is more integrative than science. In the second part of the book Professor Farmer discusses his thesis with more particular attention to the Christian standpoint. The entire study is constructively conservative and reverently thoughtful.

A. Stewart Woodburne.

This Questioning Age. Frank B. Fagerburg. Philadelphia: The Judson Press. 1936. Pp. xiv, 178. $1.00.

The popular minister of the First Baptist Church of Los Angeles answers the questioning voice of youth through a series of sermons dealing with basic human problems. He covers a wide variety of subjects, chief among which are the problems of honesty, happiness, popularity, morality, goals, evil, missions, fear, civilization, and Christianity. His style is clear, direct and forceful. The preacher who is anxious to meet the "Questioning Age" in his own parish will find guidance and inspiration in this volume.

Paul M. Humphreys.

Movements of Thought in the Nineteenth Century. George H. Mead, late Professor of Philosophy, The University of Chicago. Edited by Merritt H. Moore. Chicago: The University of Chicago Press. 1936. Pp. xxxix, 519. $5.00.

George H. Mead was a great thinker and a superb teacher. He had many ways of elucidating philosophical subjects that enabled his students not only to understand their immediate significance, but also their meaning in relation to the stream of thought. All who had the good fortune to study under his guidance will be particularly grateful to the editors who are producing his lectures in published form. The present volume preserves very happily Professor Mead's own style and content without any inclination to be repetitious.

The nineteenth century is interpreted on the background of the Renaissance, the Enlightenment and the intellectual revolution that centered in Immanuel Kant. Now Kant paved the way for the great nineteenth century advance in scientific thinking. For him, however, science was practically equivalent to mathematics, as a result of which he was predominantly concerned with what is universal and necessary. Necessity for science according to him is to be found within consciousness itself. Modern science is much broader in scope and includes elements like the biological and psychological that do not lend themselves as readily to mechanical and mathematical treatment; so it is more concerned with the exceptional, the particular and the problematic than was Kant. This is the reason that modern science is so greatly concerned with research. This whole development is described with extraordinary clarity and penetration by Professor Mead.

Another aspect of intellectual development which Professor Mead depicted most ably was the philosophy of Romanticism. Again the background was Kantian. In particular it was the antimonies that arose when the mind tried to transcend its own experience, that is, the experience of the phenomenal world. The Romanticists postulated a world of things-in-themselves with which the self came into relation despite the contradictions or antimonies. The romantic attitude expressed itself in the projection of the self upon the world until identification of self and world is postulated. Three men represent different attempts to achieve this result:

Fichte who based his metaphysics on moral experience; Schelling who built on esthetic experience; and Hegel whose basis was rational experience. The concept before which Romanticism eventually dissolved began to make its appearance in Hegel, the concept of evolution. This again leads to the scientific problem, and philosophic thought in the nineteenth century found its profoundest concern in interpreting the universe in consonance with science.

The encyclopedic mind of Professor Mead is apparent in the wide variety of interests and excursions here recorded. He was an interpreter of the sciences, of industry, of social movements, indeed of all phases of the mental life, and he possessed to a remarkable degree the ability to synthesize and correlate all these phases of thought life. The present volume is an exceedingly important contribution to philosophy, and altogether unique as an illumination of the nineteenth century.

A. Stewart Woodburne.

American Philosophies of Religion. Henry Nelson Wieman and Bernard Eugene Meland. Chicago: Willett, Clark and Company. 1936. Pp. xiii, 370. $3.00.

If any student desires to know the present status of the Philosophy of Religion in the United States, he can find the answer in this volume. He will discover, if he accompanies the authors through their analyses and interpretations, four main strands of thinking in this field: supernaturalism, idealism, romanticism, and naturalism. He may not be altogether satisfied with the labels attached to certain scholars, or with the bases for classification. But he will have to admit that the authors give cogent reasons for their interpretations, and do their work well.

There are fifty-six men whose contributions to the field come under notice. Obviously the discussions in a work of this compass are necessarily sketchy. But main positions stand out with clarity and distinctiveness. The authors have been able to maintain a fine degree of objectiveness in describing the various positions, with some of which they must be quite out of sympathy. The book should be a useful reference work especially for classes in universities and seminaries where students are being introduced to this growing body of literature. Naturally for discussions of the great problems involved, some of the works to which reference is made, such as Lyman's *Meaning and Truth of Religion,* will be found more useful.

A. Stewart Woodburne.

Psychology and the Promethean Will. William H. Sheldon. New York: Harper and Brothers. 1936. Pp. x, 265. $2.50.

There is a touch of Greek mythology about this title. It edges the reader's appetite. He learns that the Titian Iapetus married the fair Clymene, to whom four immortal sons were born. Prometheus (Forethought) and Epimetheus (Afterthought), two of them, personify for the author types of individuals that dominate in self and society. He adds a third category, the Waster, to complete his trinity of types.

The sub-title characterizes more clearly the purpose of the work. It is "a constructive study of an acute common problem of education, medicine, and religion." The problem focuses on the nature of man and his manner of growing up. Theology has attempted for centuries to describe the situation and to advance a remedy for human handicap. Sheldon believes there are more realistic and timely sources of information concerning this subject of major interest. Certainly biology

throws light on the "drive" forces in man; psychology indicates something significant about the way they operate; and religion throws light on how to control them for the finest purposes of living. Nothing short of a soundly interpreted study of these three disciplines is essential if man would understand himself and his kind.

There is Hellenistic wisdom in the book. The dynamic nature of human personality is explored with rare good judgment. Multiple basic motives are recognized. Inner conflict is a normal condition. Human maturation (character) and happiness are acquired by means of conflict situations rather than by escape from them. Conflicts arise in five panels of mind: the economic, political, sexual, religious, and æsthetic. The major part of the volume is devoted to illustrating from commonplace experience how man resolves situations in terms of the Waster (profligate), Promethean (creative), or Epimethean (conservational) will. For the churchman it will be particularly informative to witness how subtly these types take form in Christians. In the moral realm the struggle wages between the first and the other two, but in the spiritual realm the prophetic urge should have dominance over the priestly.

Chapters abound with sage-like sentences. The author's style oscillates between the descriptive and the parabolic. He does it purposely to add richness and readableness to his style. While the book is written for the professional class, the lay reader will find much to challenge his thinking and behavior. It is essentially a document in self-analysis, throughout which the spiritual is held up as the way, the truth and the life.

The author's psychoanalytic approach to his theme indicates clearly the shortcoming as well as the true merit of the book. Although he makes occasional references to the significance of the functional group in terms of which individuals fashion their behavior patterns, he neglects important claims of social psychology. Man is group-made as well as self-made. The forces of environment condition character at the same time and in the same acts in which will-power is determinative. Recognizing this fact leads the reviewer to question the aptness of the writer's five panels of mental conflict. No situation is as simple as this analysis would suggest. Many occasions call for a recognition of the inter-relation of all five, the key to unlock the meaning of the conflict resting in a psycho-social approach to personality. Even so, Sheldon has dramatized the Waster, the Epimethean, and the Promethean so adroitly that the reader cannot escape feeling a deep sense of indebtedness to him for the book. More power to the Promethean!

The author brings to his study a technical training in medicine, psychology, and religion. Formerly a teacher of psychology at the Universities of Chicago, Northwestern and Wisconsin, he is now a practicing psychiatrist in Chicago.

STEWART G. COLE.

WOMEN AFTER FORTY. Grace Loucks Elliott. New York: Henry Holt and Company. 1936. Pp. x, 213. $1.25.

TO MRS. ELLIOTT, as to any keen observer, women in the last half of life present a peculiar problem. Some of them must face the fact that marriage and motherhood are not for them. Others, looking back on disappointing marriages, must realize that their chances for careers are gone. Still others, with children grown and household conveniences or domestic servants providing them with a leisure here-

tofore unknown, must find new interests and goals. Many must make radical changes in the type and amount of their activity, or in their mode of living. All must accept the fact of the loss of intimates by death.

It is an effort to help this group toward an understanding of themselves and in the interest of an adult education that will take into account the second half of life, that this little volume *Women After Forty* has been written.

It attempts to state the problem, give case material to illustrate it, sketch the physical and psychic changes of the middle years, examine the contribution of each of the current schools of psychology in search of a basis for an adequate philosophy of later life, and finally, to work out such a philosophy. In large measure it succeeds. Although burdened in a few places with psychological jargon, it gives a brief, readable, and above all, optimistic picture of the possibilities of the important but neglected "last of life for which the first was made."

Its thesis, in brief, is that middle and old age are conditioned by the experiences of earlier years, a fact which makes it important that youth be trained for all of life, especially in the art of accepting what comes, in the capacity for adjustment, and in the development of increasing emotional maturity. It suggests that for those of mature years satisfaction may come through the sublimation of old impulses into new channels of creative endeavor, through increased sensitivity as activity decreases, through enlarged sympathies and the support of those in the thick of the social struggle, and above all, by the identification of the self with the race. This, of course, implies satisfaction in the achievements of the past and confidence in the successful issue of those causes in which one has invested life. It is, in short, religion.

MARY S. THOMAS.

PROPHETS OF THE SOUL. Joseph M. M. Gray. New York: Abingdon Press. 1936. Pp. 267. $2.00

HERE is a strictly American work, by an American, and about Americans; although Whitefield appears in it, yet it is the American scene which predominates. From the time of the Puritan Commonwealth until our own times, the movement of theological thinking and preaching is traced in the biographical outlines of the great preachers of each period.

The biographies are ample enough so that one can see the men clearly, yet it is more than biographical writing, for its true purpose is to trace the development of theological change, more than the change of stage characters. This is done excellently. It is instructive writing without being dull, and it is interesting reading without being shallow.

For those readers who want a view of the changing scene from the beginning of the seventeenth century to our own days, this volume will be helpful. And there will live in their minds again the great voices of religion—the Mathers, Edwards, Whitefield, Channing, Bushnell, Brooks, Gordon and Gladden, each in his own setting and with his own contribution to the field of practical religion and speculative theology.

GEORGE F. FINNIE.

JESUS MANIFEST. D. S. Merejkowski. New York: Charles Scribner's Sons. 1936. Pp. 622. $2.75.

THOSE who have read *Jesus the Unknown* will not have to be urged to read this new volume of Merejkowski. Again the author is dealing with Jesus of Nazareth

with the same delicate and sacred touch. There are no other writings about Jesus quite like these of this distinguished scholar and mystic—and one might add, lover. For it is above all a work of love. As was the case with his other volume there will be many a critic who will challenge the technical findings of the author, but if there is patience there will soon be interest, yes, worship, if indeed awe itself does not overcome them. One has to read carefully at times to get the full meaning of some passages, so very subtle is the truth that is being wrought out of those unique studies. There are times indeed when one wonders whether the words of the New Testament can really bear such close scrutiny as the author puts upon them. The deep inner meaning of every phrase is carefully brought out—Did the author really have such caution in writing them?—one wonders. And yet there is such assuring insight that one goes on with the reading, and almost against his will, assents. A profound scholarship married to an extensive knowledge of the New Testament scriptures is everywhere evident.

But the outstanding quality of the book is undoubtedly its poetry of piety. It is beautifully written, and everywhere provokes worship and understanding. Undoubtedly it will prove a rich vein of thought for all who have to face audiences week by week in the duty of interpretative preaching.

GEORGE F. FINNIE.

A YOUNG MAN ENTERS THE MINISTRY. Rev. Daniel Lyman Ridout. Boston: Christopher Publishing House. 1936. Pp. 76. $1.25.

"THIS volume is written by a young man from a young man's point of view," the author says in his foreword. He also expresses the hope that this book "will fall into the hands of some young man who will hearken to the Voice which may have called him to labor in fields which are white already to harvest." Such a call came to him while he was a successful director of music in a junior college; he responded, and so "stepped up higher" into the ministry.

That he should be able to produce a book of such great practical value after but nine years in the ministry is partly due to the fact that he was a child of the parsonage himself.

With fearless frankness he discusses the issues which the church has not fairly met, which failure has been a hindrance to the selection of the ministry as a life work by strong young men.

Here is one preacher, however, who would actually try to put into practice the spirit of the teachings of Jesus. A loyal Methodist, he decries denominational exclusiveness; a fervent Christian, he honors the practical embodiment of Christian ideals in those who make no claim to religion; scion of a proud race, he urges the need of fellowship among all members of the human family.

After a frank discussion of the financial problems of the ministry the writer closes with a letter addressed, "My dear comrade in service," which is brimful of friendly feeling and consecrated common sense.

This little volume is worthy of a wide reading by ministers and laymen.

RITTENHOUSE NEISSER.

REASON AND REVELATION. Edward McCrady, D. D., Professor of Philosophy, University of Mississippi. Grand Rapids: Wm. B. Eerdmans Publishing Company. 1936. Pp. 411. $3.00.

THIS noted work is avowedly an "argument for the truth of revealed religion, based solely upon the evidences of science and philosophy." The first two chapters

are devoted to an outline of the theory of evolution, with a discussion of the views of many of its proponents and a careful examination of the various and often conflicting ideas which they advocate. Consideration is given also to some new and significant developments, such as the theory of "Emergent Evolution," the general reaction against Darwinism, the study of "germ plasm," and the turn toward belief in orthogenesis, mutation and multiple origins.

In order to clear the ground for intelligent discussion between the scientist and the theologian, the author works out a definition of evolution which he insists gives the only legitimate use of the word. He then suggests a somewhat unique approach to the problems under consideration through the principle of the "Variable and its Limit," which he says is "operative everywhere in nature—the key to the phenomena of 'emergences,' and the proof of the 'miraculous' in the very midst of natural processes." The idea of using higher mathematics in this way is credited to his father, the late Professor John McCrady, assistant and successor to Louis Agassiz in the chair of Zoology, Harvard University. The application of the idea through the use of differential and integral calculus with appropriate formulas and graphs, is the work of the author. His general conclusion is stated to be: "Within the sphere of organic development, there have been *three distinct acts of creative power, manifested in the emergences of life, mind, and spirit* (*personality*) respectively," which "constitute three *wholly distinct categories*—i. e., *independently creative groups*." These emergences are given careful consideration in separate chapters.

The first part of the book, which bears the general title "Christianity and Cosmic Development," closes with a chapter on "The Rôle of Parthenogenesis," in which the author indicates his view concerning the "Incarnation" of Jesus through Mary, and the "incarnation" of the Holy Spirit in human nature. The second and briefer section of the book is entitled "Science and the Incarnation." Here Christ is presented as the ideal personality, and arguments from science adduced to establish the reasonableness of the resurrection of all men.

The author well says in his preface, "The book is a study—not a diversion." Having unusual qualifications for such an undertaking, he has seriously set about the task of discovering a rational foundation for revealed religion. How well he has succeeded the reader must judge for himself. Those who walk the way with him may find the climbing hard, but will not be disappointed in the view from the summit.

RITTENHOUSE NEISSER.

GOSPEL LIGHT. George M. Lamsa. Philadelphia: A. J. Holman Company. 1936. Pp. xxxvii, 401. $2.75.

"IN order to accomplish this work," the author says, "I had to think in both Aramaic, my mother tongue, and English, my adopted tongue." He is to be congratulated upon his ability to use his "adopted tongue" which has enabled him to produce a very readable book. The work was undertaken to answer questions propounded by many inquiries. Some of the answers are well known to students of the New Testament, others contain ideas which are new to most readers. The writer is evidently sincere in his effort to reproduce the meaning of the "eastern" Scriptures which term he uses in a somewhat general way.

In his introduction and in the foreword to each of the Gospels, the writer shows a lack of knowledge of the critical and historical problems involved. This

is indicated by such statements as: "The Gospels were written very early, probably ten or fifteen years after the resurrection of Jesus. There is no reason to date them later." "Mark was in possession of most of the scrolls which contained the early preaching of Matthew."

RITTENHOUSE NEISSER.

RELIGION AND THE SCIENCES OF LIFE. William McDougall. Durham, N. C.: Duke University Press. 1936. Pp. xiii, 263. $3.00.

A PROOF that William McDougall is an eminent authority on the subject of Psychology is the fact that he needs neither title nor given name to identify him. McDougall suggests Psychology.

In this latest of nineteen books, he establishes a reputation for interest and authority elsewhere, largely in the fields of religion, evolution, psychic research and eugenics. These fifteen essays are a few of the many he has scattered through various journals and magazines during the past forty years, selected, in this case with a specific intention, namely, the effort to present man as an "active being with power to direct his strivings toward ideal goals, . . (which) goals are neither wholly illusory nor wholly unattainable." This is not so novel a thesis today as it was thirty years ago, a circumstance for which Doctor McDougall is measurably responsible. For more than three decades his has been one of the most vigorous and effective protests against the mechanism to which the mind of the western world seemed fairly committed at the turn of the century.

In the first essay, which gives the book its title, he says: "prolonged studies . . . have led me from agnosticism to religion. This . . . has been brought about, to the best of my judgment, mainly by my scientific studies. . ." These essays do not all deal with this circumstance, but none of them departs very far from the area of this interesting avowal. The whole volume is full of freshness and vigor. Its style is suggestive somewhat of the verve and felicity of William James who was McDougall's predecessor at Harvard. There is a wholesomeness and sparkle that is rare in studies varying as widely as these—from Philosophy to Genetics; and there is much that will be found easily remembered and useful by those who read it.

RALEIGH, N. C. EDWIN MCNEILL POTEAT, JR.

KAGAWA: AN APOSTLE OF JAPAN. Margaret Baumann. New York: The Macmillan Company. 1936. Pp. 95. 75 cents.

THIS is a cameo volume filled with incidents illustrating the sacrificial spirit of a man about whom many are reading. The incidents have been well chosen from the story of Kagawa's life, and are both interesting and inspiring. One or two dates from the history of Japan may be a trifle inaccurate, and it might be difficult at this moment to substantiate the statement that in Nippon there is "a nationalist spirit more intensive than elsewhere in the world." Nevertheless, the little volume is unique and is true to its main purpose of presenting a striking and authentic story of one of the most remarkable characters of modern times.

J. H. FRANKLIN.

A PARSON IN REVOLT. Joseph McCulloch. New York: E. P. Dutton and Company, Inc. 1936. Pp. 174. $1.50.

WHAT parson today but is in revolt—a sort of blind struggle against his own circumstances; a protest against the church's seeming impotence; a hopeless yearning "to move"? But this parson is not blind nor is he hopeless. Keenly he analyzes the church situation and eloquently advocates the remedy.

Chiefly the fault is that the church has not adjusted itself to the new world

order. Its present establishment in organization and in message originated in a day of emerging nationalism. The church in any nation is thus nationalistic, fashioned to meet the peculiar needs of that people. Moreover, its message was framed in a day less intellectual and less scientific than ours. Its phrases, many at least, are not simply obsolete; they contradict the thinking of the present.

The church has served its day—that day for whose need it was organized as we now have it. To meet the new day it must make adjustment in organization, forms of worship and in terminology of expression. There must be a general shaking up, the doors thrown wide open permitting a fresh breeze to blow through the whole establishment. Ministers must get out of the rut and speak to their people in the language of the day. Not but what the "Truth" remains the same but the expressions of the medievalists must be flung aside. Horse-and-Buggy Days! Ministers ought to realize they are not living in the days of the donkey and ass!

It is not so certain that the author follows the logic of his own position but he is on solid ground when he states that the mission of Jesus was to deal with human motives not with ethics, politics and economics. He proclaimed a way which must be lived "before ethics, or politics or economics can ever be of value." So with the parson. "If the economic chains which bind men are the results of the dominant, self-seeking motives of the world (as I am sure they are) it is far more important for him as a parson to destroy the self-seeking motives than the economic chains."

This also is good doctrine: "All that Jesus ever said about God directly concerned a man's conduct." So He taught the art of living and "the art of living is the true worship of God." But this the author seems later to forget when he pleads that the church recapture "the mystic wonder of the worship of God" in the formal service.

Is it not true that for the early disciples the art of living—the art of Jew and Roman and Greek, of master and slave, living together in harmony, good-will, the brotherhood—was the mystic wonder and the worship of God?

R. E. E. Harkness.

Evangelism in a Changing World. Ambrose Moody Bailey. New York: Round Table Press. Pp. 144. $1.50.

It must be confessed that usually the books dealing with evangelism do not appeal to me. They seem to be written without much recognition of religious questions, the religious problems and the social conditions which the men of today are facing. But this book is different. It begins with a brief historical study of "significant outpouring of Divine Grace" from the Day of Pentecost. After merely mentioning outstanding evangelists of remote times, it attempts to interpret the secrets of great revivals in recent centuries. Accountability to God was Jonathan Edwards' chief message, helping to produce the great awakening in American life. The reality of experience with God was the principal point with John Wesley, and helped to produce the reformation in England. Whitefield, too, magnified spiritual experience. Finney urged men to "act on what you know." Of special interest is the fact that as a result of the evangelistic preaching such men were distinctly social powers.

But the book is true to its title. It looks backward for wisdom, while it faces the changing world with its perplexing conditions and attempts to show how a well-qualified evangelism is the great need of the hour. An admirable book.

J. H. Franklin.

RATS, PLAGUE, AND RELIGION. John Spencer Carman, M. D. Philadelphia: The Judson Press. 1936. Pp. 246. $1.25.

DOCTOR CARMAN'S book is not profound, but it should make popular reading for those interested in missions. It is not to be recommended for squeamish individuals, but it is to be hoped that folks will try to overcome any fear of unpleasantness which they may have. Certainly Doctor Carman has presented the case for medical missionary work persuasively, both from the point of view of practical service to the physical well-being of under-privileged people, and from the point of view of extending the kingdom of God. One feature of Doctor Carman's book especially appealed to this reader. So many of our mission books seem to try to cover too much material, resulting in a patchiness which makes rather uninteresting reading. But he has chosen a few outstanding case histories to relate, all of which are well coordinated in a panoramic view of the work of the medical missionary. It is to be hoped that Doctor Carman's *Rats, Plague, and Religion* may be of real service in arousing interest in the work of our foreign missions. It should be added that Doctor Carman is a member of the South India Mission of American Baptists.

PATRICIA WOODBURNE.

LIVES OF THE PROPHETS. The Later History of Israel Told in a Series of Biographies of the Writing Prophets. Stephen L. Caiger. London: S. P. C. K. and New York: The Macmillan Company. 1936. Pp. vii, 307. $1.75.

THIS is an excellent book, written in an easy style, by one who is familiar with the Old Testament world and has a fine historical imagination. While interpreting the prophets from Amos to Zechariah II (800-130 B. C.), the historical background in which they lived and worked is adequately presented. If these men were the spokesmen for God nothing human was foreign to them.

There are ten chapters. Each one treats of an outstanding individual or a group. Following each discussion there is a chronological chart, indicating the important events and the prophetic messages. The dates followed are those presented in Robinson and Oesterley's history of Israel. Critical conclusions are accepted whole-heartedly, though, to tell the truth, most of them belong to a generation ago. While in a volume such as this it is wise to await the verdict of history, the last thirty years have upset at least some of the certainties of earlier days. It is assumed that Amos wrote Amos 2:4, 5; that Nahum is a unit, and that the three chapters of Habakkuk are a unit coming from the end of the seventh century. And the revolutionary studies in the book of Ezekiel carried on for more than a decade have made no impression on the author.

Amos is connected with the schools of the prophets in a most commendable way. That Hosea married a common prostitute, the old orthodoxy, is very sympathetically interpreted. But the riches of the volume cannot be enumerated. Within the compass of 300 pages there is today for the layman no better work on the prophets of the Old Testament.

I. G. MATTHEWS.

KNOWING THE BIBLE. Raymond C. Knox, S. T. D. Revised Edition. New York: The Macmillan Company. 1936. Pp. 280. $2.50.

THIS is a revised edition of which the first was published in 1927. Its author has been chaplain of Columbia University since 1908 and has been a teacher of the

Bible for more than a quarter of a century. The purpose of the volume is to meet the need for a better understanding of the Bible. It is not a book about the Bible, but is intended to enable the reader to gain a first-hand knowledge of the Bible itself.

Hence it is a study-book. Each book or group of books is taken up in the biblical order. A summary of the contents is given, relevant historical information is added, important archæological side-lights are suggested, question outlines and brief but up-to-date bibliographies are appended in each chapter. Any one who conscientiously works his way through these 277 pages will be well abreast the lore of the Old and the New Testaments.

I. G. Matthews.

One Hundred Bible Stories. The Gist of the Old Testament in Continuous Narrative. L. S. Albright, B. A., B. D., S. T. M. New York: Harper and Brothers. 1936. Pp. xiii, 331. $2.50.

On the jacket of this volume is the following excerpt taken from a brief preface by Professor Julius A. Bewer, Union Theological Seminary. "A great book which will reward long and deep study . . . a style so simple that a child can understand and so fluent that an adult will enjoy it."

"A great book which will reward long and deep study" is Professor Bewer's tribute to the Old Testament. The second, is his judgment of Albright's *One Hundred Stories.* Each one in its context is true. Together they are misleading. One hopes that this conjunction of sentences was due to editorial carelessness and not the product of unscrupulous salesmanship.

No one is ever likely to call this a great book. It is readable. The author has a fair acquaintance with Old Testament scholarship. Frequently the religious interpretation is well founded, but too often, probably for religious interest, he lapses into the traditional and the theological that is quite unsustained by fair interpretation of the text.

I. G. Matthews.

The Story of the Bible. Edgar J. Goodspeed. Chicago: The University of Chicago Press. 1936. Pp. 187, 150. $1.50.

This, like Knox's *Knowing the Bible,* is a study-book. But it is much simpler and the horizons are narrower. In the former the questions call for study of the Bible itself, aided by a bibliography appended to each chapter. In this the questions demand a knowledge, chiefly of the chapter under review.

Part one, the Old Testament, is a reprint of the *Story of the Old Testament,* published in 1934, and reviewed in the Crozer Quarterly, April, 1935, p. 221. Because of the limited space the treatment of some of the more important of the Old Testament books is altogether too scant.

Part two, the New Testament, is a revision of the well-known *Story of the New Testament* first published in 1916. Many minor and a few important changes are the result of twenty years' work in the New Testament field. It is now suggested that Philemon may be the Laodicean letter, not Ephesians as formerly (pp. 45, 46). Philippians may be the combination of two letters (p. 39). Here and there, a changed word, an added phrase or sentence, and a brief bibliography brings this edition up to date. *The Story of the Bible,* if brief, is clear and should prove of great help to the busy layman who is anxious for a general outline of the development of Scripture.

I. G. Matthews.

BOOK NOTICES

Conation and Our Conscious Life. Helge Lundholm, Ph. D., Associate Professor of Psychology, Duke University. Durham, N. C.: Duke University Press. 1934. Pp. 95. $1.00.

This is Vol. I, No. 1, of *Contributions to Psychological Theory* issued by Duke University Press. It is an interpretation of psychology from the standpoint of purposive striving. The basis is found in the theory of interactionism. Moreover there is no sharp line of division, but this element of conscious guidance carries down into animal life. The argument is closely reasoned, and based on a thorough insight into the primordial elements of the mental life.

A Study of the Cognitive Abilities of the White Rat with Special Reference To Spearman's Theory of Two Factors. Thomas Logan McCulloch. Durham, N. C.: Duke University Press. 1935. Pp. 66. $1.00.

This is the second number in Vol. I of *Contributions to Psychological Theory.* As the title indicates it is a technical study in Comparative Psychology. The conclusion is in support of the theory of specific abilities and opposed to the idea of a general factor of intelligence.

The Associational Baptist Training Union Manual. W. A. Horrell, Henry C. Rogers and J. E. Hockett, Jr. Nashville, Tenn.: The Sunday School Board of the Southern Baptist Convention. 1936. Pp. 117. Cloth, 60 cents; paper, 40 cents.

This is a manual for use in classes for courses in Baptist Training Union methods. A diploma is granted by the Sunday School Board of the Southern Baptist Convention on completion of the course. It is arranged for study purposes, outlines and analyses having in mind a careful inclusion of relevant material.

The Evolution of Happiness. Frances Naoma Andrus. Boston: Christopher Publishing House. 1936. Pp. 184. $2.00.

This is a book of practical wisdom and sane counsel, written in a charming manner, and enriched by a wealth of illustrations from living situations. Miss Andrus has obviously read widely and observed discriminatingly, so that she places under tribute many philosophers and saints. "The struggle for happiness," she tells us, "is a struggle for mental adjustment, an effort to regulate our desires so that they will harmonize with our powers of accomplishment." Such harmonious adjustment is only possible to men and women who recognize the contribution of religion to life. Happiness that is real and enduring involves submission to the will of God as well as right adjustment to other people.

A Portrayal of Negro Life. William Arthur Cooper. Published under the auspices of the Division of Cooperation in Education and Race Relations. Cooperating Organizations: State Department of Public Instruction, University of North Carolina, and Duke University, North Carolina. 1936. Pp. xi, 110, with twenty-seven portraits. $1.00.

Here is a remarkable book, opening a new door of insight into the Negro race by means of art. There is a brief sketch accompanying each of the twenty-seven portraits, and each is sufficient to make the portrait live. The author is also the artist of the superb paintings here reproduced. His purpose is to depict the Negro race and so contribute to better appreciation, development, adjustment and good-will. These portraits, we venture to predict, will accomplish more than reams of prosaic descriptions toward reaching Doctor Cooper's worthy goal.

Watch Yourself Go By. Edward Kuhlmann. Columbus, Ohio: The Lutheran Book Concern. 1936. Pp. 174. $1.00.

The little essays in this volume number one short of the familiar fifty-seven varieties of tasty relishes. The author is a successful preacher and writer who knows how to put the essentials of practical Christian living in pungent form. The subjects of these brief homilies arrest attention. One wants to know what the Snowman said to the writer and how it feels to be "Kicked by the Golden Calf." The reader is not disappointed as he dips into the book, which not only appeals to his imagination, but stimulates his religious life and furnishes usable illustrative material.

BOOKS RECEIVED

The Associational Baptist Training Union Manual. Harrell–Rogers–Hockett. Nashville: The Sunday School Board of the Southern Baptist Convention. 1936. Pp. 117. Cloth, 60 cents; paper, 40 cents.

The Great Galilean Returns. Henry Kendall Booth. New York: Charles Scribner's Sons. 1936. Pp. xviii, 218. $2.00.

The Roman's World. Frank Gardner Moore. New York: Columbia University Press. 1936. Pp. xiii, 502. $3.75.

Missions Tomorrow. Kenneth Scott Latourette. New York: Harper and Brothers. 1936. Pp. xvii, 220. $2.00.

The Great Chain of Being: A Study of the History of an Idea. Arthur O. Lovejoy. Cambridge: Harvard University Press. 1936. Pp. ix, 382. $4.00.

The God Who Speaks. Burnett Hillman Streeter. New York: The Macmillan Company. 1936. Pp. 224. $1.75.

Elements of Social Psychology. Herbert Gurnee. New York: Farrar and Rinehart. 1936. Pp. xi, 467. $2.50.

The Doctrine of the Word of God. Dr. Karl Barth. New York: Charles Scribner's Sons. 1936. Pp. xiv, 475. $7.50.

We Can Still Believe in God. Allyn K. Foster. Philadelphia: The Judson Press. 1936. Pp. 172. $1.00.

Evolution of Hindu Moral Ideals. Sir Sivaswamy Aiyer. Calcutta University. 1935. Pp. xix, 242. 4s 6d.

Interpretation of St. Paul's Epistle to the Romans. R. C. H. Lenski. Columbus, Ohio: Lutheran Book Concern. 1936. Pp. 934. $4.00.

Theory and Practice of Psychiatry. William S. Sadler, M. D. St. Louis: The C. V. Mosby Company. 1936. Pp. xxii, 1231. $10.00.

The Master's Influence. Dean Charles Reynolds Brown. Nashville: Cokesbury Press. 1936. Pp. 200. $2.00.

The Search for a New Strategy in Protestantism. Ivan Lee Holt. Nashville: Cokesbury Press. 1936. Pp. 190. $1.50.

Southern Baptist Handbook: 1936. E. P. Alldredge, M. A., D. D. Nashville: Sunday School Board of the Southern Baptist Convention. Pp. 435. 50 cents.

The Experimental Logic of Jesus. Ralph Waldo Nelson. New York: Fleming H. Revell Company. 1936. Pp. 452. $3.00.

Snowden's Sunday School Lessons. New York: The Macmillan Company. 1936. Pp. xxiv, 374. $1.35.

Opening Roads. Rev. Archibald Black. New York: The Macmillan Company. 1936. Pp. xi, 162. $1.75.

Getting Help from Religion. James Gordon Gilkey. New York: The Macmillan Company. 1936. Pp. ix, 185. $1.75.

Toward Discovering a Religion. John Howland Lathrop. New York: Harper and Brothers. 1936. Pp. 108. $1.00.

Hebrew Origins. Theophile James Meek. New York: Harper and Brothers. 1936. Pp. xi, 220. $2.00.

Bush Aglow. Richard Ellsworth Day. Philadelphia: The Judson Press. 1936. Pp. 333. $2.00.

Christianity in America. E. G. Homrighausen, Th. D., D. D. New York: The Abingdon Press. 1936. Pp. 227. $2.00.

The Foundations of Christian Faith. John A. Bain, M. A., D. D. Edinburgh, T. and T. Clark; and New York, Scribner's Sons. 1936. Pp. 112. $1.75.

Seven Claims of the Book of Mormon. John A. Widtsoe and Franklin S. Harrist, Jr. Independence, Mo.: Press of Zion's Printing and Publishing Company.

Indian Thought and Its Development. Albert Schweitzer. New York: Henry Holt and Company. 1936. Pp. xii, 272. $2.50.

The Christian Differential. Talmage C. Johnson. Nashville: Cokesbury Press. 1936. Pp. 192. $1.50.

The Miracle of Preaching. J. Edgar Park. New York: The Macmillan Company. 1936. Pp. 184. $1.75.

The Task of Religion. John C. Schroeder. New York: Harper and Brothers. 1936. Pp. 105. $1.00.

Western Civilization in the Near East. Hans Kohn. English translation by E. W. Dickes. New York: Columbia University Press. 1936. Pp. xi, 329, and a map. $3.50.

Give Me Another Chance. Allan Knight Chalmers. New York: Harper and Brothers. 1936. Pp. 95. $1.00.

INDEX

Actualizing Our Christian Ideals
George B. MacDonald, 177

Batten, Charles E.
Book Review
Niebuhr: Ventures in Dramatics, 235
Bensen, R. C.
Book Review
Brock: Introduction Contemporary German Philosophy, 297
Book Notices, 74, 157, 237, 313
Book Reviews
Abbe: Hill Wind, 151
Abu Bakr: Doctrine of Sufis, 141
Albright: One Hundred Bible Stories, 312
Allen: Kierkegaard, 299
Ames: God Is Not the Name, 145
Andrews: India and Britain, 144
Anthology: Heaven, 142
Aubrey: Present Theological Tendencies, 132
Bailey: Evangelism in a Changing World, 310
Bain: Sören Kierkegaard, 139
Barry: Relevance of the Church, 233
Barth: God in Action, 301
Barton: Apostolic Age and the New Testament, 229
Baumann: Kagawa, 309
Bill: Conquest of Death, 61
Braden: Varieties of American Religion, 295
Britan: Program of Peace, 149
Brock: Introduction to Contemporary German Philosophy, 297
Brockman: I Discover the Orient, 65
Bronk, *et alii:* Minor Prophets, 222
Bruno: Theory of Social Work, 235
Buck: The Exile, 152
Buckman: Christianity and Personality, 228
Burroughs, Brown and Freeman: Making the World Christian, 62
Cabot and Dicks: Art of Ministering to the Sick, 223
Caiger: Lives of the Prophets, 311
Cairns: Prophet of the Heart, 56
Calkins: Life and Times of Alexander McKenzie, 226
Carman: Rats, Plague and Religion, 311
Carrel: Man the Unknown, 138
Carrington: Loaves and Fishes, 131
Castellio: Concerning Heretics, 153
Compton: Freedom of Man, 136
Crane: Psychology Applied, 293
Curti: Social Ideas of American Educators, 143
Dean of Windsor: Making of a Man, 227
Deane: The Valley and Beyond, 236
Drury: Draw Near with Faith, 155
Dunaway: History of Pennsylvania, 60
Edman: Mind of Paul, 62
Elliott: Women after Forty, 305
Emmet: Philosophy and Faith, 298
Fagerburg: This Questioning Age, 303
Fahs and Davis: Cooperative Missionary Enterprises, 58
Farmer: World and God, 302
Faust and Johnson: Jonathan Edwards, 150
Fergusson: Christian Education in America, 57
Fleming: Ethical Issues Confronting World Christians, 134
Fosdick: Secret of Victorious Living, 235
Gardner: Christ's Gift to the Churches, 234
Glover: Ancient World, 52
Glueck: Explorations in Eastern Palestine, 147
Goodspeed: Story of the Bible, 312
Goodspeed (editor): Translators to Reader, 73
Goodspeed and Colwell: Greek Papyrus Reader, 61
Grant: Frontiers of Christian Thinking, 58
Gray: Prophets of the Soul, 306
Grensted: The Person of Christ, 126
Haller (editor): Tracts on Liberty, 223
Hallock: Gifts of Holy Ghost, 293
Harkness: Resources of Religion, 295
Harman: Science and Religion, 55
Harris: Hebrew Heritage, 151
Hauck: If with All Your Hearts, 64
Hayne: Baptist Trail-Makers of Michigan, 226
Hayne: They Came Seeking, 73
Helmold: Chronicle of Slavs, 57
Herriott: Christian Youth in Action, 65
Holmes and Lawrence: If This Be Treason, 149
Hornbach: Leadership Manual, 58
Hornbach: Walters Family, 59
Huck: Synopsis of First Three Gospels, 127
Hudson: By Pacific Means, 138
Hull: William Penn and Dutch Migration to Pennsylvania, 130
Jack: Ras Shamra Tablets, 71
Jenkin: Fresh Furrow, 152
Jones: Testimony of the Soul, 229
Kagawa: A Grain of Wheat, 153
Kagawa: Christ and Japan, 145
Kagawa: Meditations on the Cross, 145
Kagawa: Songs from the Slums, 145
Karpman: Case Studies in Psychopathology of Crime, 227
Karpman: Individual Criminal, 142
Kellersberger: Congo Crosses, 228
Kern: Basic Beliefs of Jesus, 68
Knox, John: Philemon among the Letters of Paul, 127
Knox, Raymond C.: Knowing the Bible, 311
Lamsa: Gospel Light, 308
Leary (editor): Pyramids to Paul, 70
Lightfoot: History and Interpretation in Gospels, 67
Ligon: Psychology Christian Personality, 55
Link: Return to Religion, 231
Longley: Oil Lamps Lifted, 145
Lowie: Crow Indians, 54
Machen: Christian Faith in Modern World, 291
Macmurray: Creative Society, 137
Merejkowski: Jesus Manifest, 306
Mathews, Basil: Jew and World Ferment, 294
Matthews, I. G., *et alii:* Minor Prophets, 222
Mayo: Face of Mother India, 64
McCrady: Reason and Revelation, 307
McCullough: Parson in Revolt, 309
McDougall: Religion and the Sciences of Life, 309
McNeill: Makers of Christianity, 53
Mead: Movements of Thought in Nineteenth Century 303
Meland and Wieman: American Philosophies of Religion, 304
Meyerowitz: Social Ethics of Jews, 71
Milne: Peace with Honor, 144
Minkin: Romance of Hassidism, 69
Morgan: Student Religion During Fifty Years, 291

Book Reviews (Cont.)
Murphy: History Protestant Episcopal Church in Texas, 225
Murray: Then and Now, 55
Nall: Youth's Work in New World, 131
National Catholic Welfare: Organized Social Justice, 143
Niebuhr, Hilda: Ventures in Dramatics, 235
Niebuhr, H. Richard, Pauck, and Miller: Church Against World, 52
Niebuhr, Reinhold: Interpretation of Christian Ethics, 133
Oesterley: Introduction Books of Apocrypha, 147
O'Malley: Popular Hinduism, 140
Petty: Common Sense and God, 155
Philosophical Essays for Alfred N. Whitehead, 300
Prentice: Heritage of Cathedral, 296
Reu and Buehring: Christian Ethics, 135
Richards: Realistic Pacifism, 59
Ridout: Young Man Enters Ministry, 307
Roddy: Paul Before Cæsar, 292
Russell: Religion and Science, 136
Seescholtz: Friends of God, 154
Sharman: Jesus as Teacher, 145
Sheldon: Psychology and Promethean Will, 304
Shryock: Desire and Universe, 128
Smyth: Through Science to God, 299
Spencer: Future Life, 234
Spinka: Christianity Confronts Communism, 232
Stabler: My Father's Business, 148
Steed: Way to Social Peace, 150
Strachan: Second Epistle of Paul to Corinthians, 230
Studebaker: Plain Talk, 227
Sweet: Men of Zeal, 129
Symington: Religious Liberals and Conservatives, 292
Temple: Centrality of Christ, 224
Temple: Christianity in Thought and Practice, 302
Temple: Nature, Man and God, 51
Thomas: War: No Profit, No Glory, No Need, 56
Tidwell: Thinking Straight about Bible, 141
Tribble, Hill, Yates: Old Testament Biographies, 62
Trueblood: Essence of Spiritual Religion, 301
Vorse: Footnote to Folly, 225
Walton: This I Can Believe, 63
Warfield: Plan of Salvation, 295
Weatherhead: Why Do Men Suffer? 140
Weaver: Christian Faith at Nation's Capital, 236
Wieman, Henry Nelson, and Meland: American Philosophies of Religion, 304
Wieman, H. N., and Weiman, R. W.: Normative Psychology of Religion, 72
Wyand (editor): Religion and Church of Tomorrow, 143
Yahuda: Accuracy of Bible, 151
Zinninger: Ethical Philosophy and Civilization, 64
Zwemer: Origin of Religion, 66
Books Received, 78, 159, 239, 314
Braisted, Paul J.
Book Reviews
Nall: Youth's Work in New World, 131
Prentice: Heritage of Cathedral, 296

Church and the Essential Human Need
Milton G. Evans, 262
Coldren, Charles M., Jr.
Book Reviews
Bruno: Theory of Social Work, 235
Crane: Psychology Applied, 293
Morgan: Student Religion During Fifty Years, 291
Symington: Religious Liberals and Conservatives, 292
Cole, Nina Bremner
Book Review
Hayne: They Came Seeking, 73
Cole, Stewart Grant
Book Reviews
Cabot and Dicks: Art of Ministering to Sick, 223
Curti: Social Ideas of American Educators, 143
Fergusson: Christian Education in America, 57
Hornbach: Leadership Manual, 58
Hornbach: Walters Family, 59
Karpman: Case Studies in Psychopathology of Crime, 227
Karpman: Individual Criminal, 142
Ligon: Psychology of Christian Personality, 55
Sheldon: Psychology and Promethean Will, 304
Studebaker: Plain Talk, 227
Wieman, H. N., and Wieman, R. W.: Normative Psychology of Religion, 72
Wyand: Religion and Church of Tomorrow, 143
Counselling, A study of Pastoral, 188
Cranford, Clarence W.
Book Reviews
Herriott: Christian Youth in Action, 65
Richards: Realistic Pacifism, 59
Crocker, Lionel
Theory of Successful Preaching, 182

Differential of Christianity
A. Stewart Woodburne, 81
Distributive Justice, Problem of
Horace T. Houf, 38

Editorial Notes, 47, 81 161, 241
Education for the Ministry
R. E. E. Harkness, 3
Enslin, Morton S.
Book Reviews
Barton: Apostolic Age and the New Testament, 229
Edman: Mind of Paul, 62
Goodspeed: Translators to Reader, 73
Goodspeed and Colwell: Greek Papyrus Reader, 61
Huck: Synopsis of First Three Gospels, 127
Knox: Philemon among Letters of Paul, 127
Lightfoot: History and Interpretation in Gospels, 67
Oesterley: Introduction Books of Apocrypha, 147
Sharman: Jesus as Teacher, 145
Strachan: Second Epistle of Paul to Corinthians, 230
Evangelism
William R. McNutt, 83
Evans, David J.
Book Reviews
Hallock: Gifts of Holy Ghost, 293
Zinninger: Ethical Philosophy and Civilization, 64
Evans, Milton G.
Book Reviews
Brockman: I Discover the Orient, 65
Jones: Testimony of the Soul, 229
Shryock: Desire and the Universe, 128
Zwemer: Origin of Religion, 66
The Church and the Essential Human Need, 262

Finnie, George F.
Book Reviews
Cairns: Prophet of the Heart, 56
Dean of Windsor: Making of a Man, 227
Fosdick: Secret of Victorious Living, 235
Gray: Prophets of the Soul, 306

Book Reviews (Cont.)
Grensted: The Person of Christ, 126
Harper's Monthly Pulpit, 154
Merejkowski: Jesus Manifest, 306
Spencer: Future Life, 234
Franklin, James H.
Book Reviews
Bailey: Evangelism in a Changing World, 310
Baumann: Kagawa, 309
Renaissance in Religion, 112

General Baptists in Carolina and Virginia
W. T. Whitley, 21
Gillin, J. L.
Which Way to the Kingdom? Left, Through Communism? 224

Harkness, R. E. E.
Book Reviews
Barry: Relevance of the Church, 234
Braden: Varieties of American Religion, 295
Britan: Program of Peace, 149
Calkins: Life and Times of Alexander McKenzie, 226
Castellio: Concerning Heretics, 153
Dunaway: History of Pennsylvania, 60
Faust and Johnson: Jonathan Edwards, 150
Glover: Ancient World, 52
Haller: Tracts on Liberty, 223
Harkness, Georgia: Resources of Religion, 295
Hayne: Baptist Trail-Makers of Michigan, 226
Helmold: Chronicle of Slavs, 57
Hudson: By Pacific Means, 138
Hull: William Penn and Dutch Migration, 130
Kern: Basic Beliefs of Jesus, 68
Mathews: Jew and World Ferment, 294
McCulloch: A Parson in Revolt, 309
McNeill: Makers of Christianity, 53
Murphy: History Protestant Episcopal Church in Texas, 225
Seescholtz: Friends of God, 154
Sweet: Men of Zeal, 129
Vorse: Footnote to Folly, 225
Weaver: Christian Faith at Nation's Capital, 236
Education for the Ministry, 3
Massachusetts and Rhode Island, 276
Vedder, H. C., 47
Haslam, A. Herbert
Permanent Relevancy of Jesus, 93
Heyl, Guy C.
Book Review
Bill: Conquest of Death, 61
Houf, Horace T.
Problem of Distributive Justice, 38
Humphreys, Edward J.
Psychiatry and Religion, 164
Humphreys, Paul M.
Book Review
Fagerburg: This Questioning Age, 303

Is the Way to the Kingdom of God Through Fascism?
Albert C. Thomas, 255

Keighton, Robert E.
Book Reviews
Buck: The Exile, 152
Holmes and Lawrence: If This Be Treason, 149
Smyth: Through Science to God, 299
King, George Brockwell
Original Language of the Gospels, 117

MacDonald, George B.
Actualizing Our Christian Ideals, 177
MacQueen, Malcolm
Book Review
Machen: Christian Faith in the Modern World, 291
Massachusetts and Rhode Island
R. E. E. Harkness, 276
Matthews, I. G.
Book Reviews
Albright: One Hundred Bible Stories, 312
Caiger: Lives of the Prophets, 311
Glueck: Explorations in Eastern Palestine, 147
Goodspeed: The Story of the Bible, 312
Harris: Hebrew Heritage, 151
Jack: Ras Shamra Tablets, 71
Knox: Knowing the Bible, 311
Leary (editor): From Pyramids to Paul, 70
Meyerowitz: Social Ethics of Jews, 71
Minkin: Romance of Hassidism, 69
Yahuda: Accuracy of Bible, 151
McNutt, William R.
Evangelism, 83
Montgomery, James A.
Book Review
Matthews, I. G., *et alii:* Minor Prophets, 222

Neisser, Rittenhouse
Book Reviews
Abbe: Hill Wind, 151
Anthology: Heaven, 142.
Burroughs, Brown and Freeman: Making the World Christian, 62
Deane: Valley and Beyond, 236
Drury: Draw Near with Faith, 155
Gardner: Christ's Gift to Churches, 234
Lamsa: Gospel Light, 308
Link: Return to Religion, 232
McCrady: Reason and Revelation, 307
Ridout: Young Man Enters Ministry, 307
Roddy: Paul Before Cæsar, 292
Stabler: My Father's Business, 148
Tidwell: Thinking Straight about Bible, 141
Tribble, Hill, Yates: Old Testament Biographies, 62
Walton: This I Can Believe, 63

Oesterle, Eric A.
Book Reviews
Hauck: If with All Your Hearts, 64
Jenkins: Fresh Furrow, 152
Original Language of the Gospels
George Brockwell King, 117

Pastoral Counselling, A Study of
Stewart G. Cole and John W. Thomas, 188
Perkins, Marion O.
Book Reviews
Kagawa: Christ and Japan, 145
Kagawa: Meditations on the Cross, 145
Kagawa: Songs from the Slums, 145
Permanent Relevancy of Jesus
A. Herbert Haslam, 93
Pollock, Alfred L.
Book Review
Fleming: Ethical Issues Confronting World Christians, 134
Poteat, Edwin McNeill, Jr.
Book Review
McDougall: Religion and the Sciences of Life, 309
Progress of God
William Kelley Wright, 100
Psychiatry and Religion
Edward J. Humphreys, 164

Question of Authority
A. Stewart Woodburne, 161

Relevance of Revelation
A. Stewart Woodburne, 241
Renaissance in Religion
James H. Franklin, 112
Robins, Henry B.
Book Review
Temple: Nature, Man and God, 51

Sheriff, W. S.
Philosophical Essays for Alfred N. Whitehead, 300
Speicher, Earl E.
Uniqueness and Non-Uniqueness of Religious Knowing, 33

Theory of Successful Preaching
Lionel Crocker, 182
Thomas, Albert C.
Is the Way to the Kingdom of God Through Fascism? 255
Thomas, John W.
Book Reviews
Carrington: Loaves and Fishes, 131
Spinka: Christianity Confronts Communism, 232
Pastoral Counselling, A Study of, 188
Thomas, Mary S.
Book Review
Elliott: Women after Forty, 305

Uniqueness and Non-Uniqueness of Religious Knowing
Earl E. Spicher, 33

Vedder, H. C.
Editorial Notes, 47

Wells, Ronald V.
Book Review
Warfield: Plan of Salvation, 292
Which Way to the Kingdom? Left, Through Communism?
J. L. Gillin, 244
Whitley, W. T.
General Baptists in Carolina and Virginia, 21
Woodburne, A. Stewart
Book Reviews
Abu Bakr: Doctrine of Sufis, 141
Allen: Kierkegaard, 299
Ames: God Is Not the Name, 145
Andrews: India and Britain, 144
Aubrey: Present Theological Tendencies, 132
Bain: Sören Kierkegaard, 139
Barth: God in Action, 301
Buckman: Christianity and Personality, 228
Carrel: Man the Unknown, 138
Compton: Freedom of Man, 136
Emmet: Philosophy and Faith, 298
Fahs and Davis: Cooperative Missionary Enterprises, 58
Farmer: World and God, 302
Grant: Frontiers of Christian Thinking, 58
Harman: Science and Religion, 55
Longley: Oil Lamps Lifted, 145
Lowie: Crow Indians, 54
Macmurray: Creative Society, 137
Mayo: Face of Mother India, 64
Mead: Movements of Thought in Nineteenth Century, 303
Murray: Then and Now, 55
National Catholic Welfare: Organized Social Justice, 143
Niebuhr, H. Reinhold: Interpretation of Christian Ethics, 133
Niebuhr, Pauck and Miller: Church Against the World, 52
O'Malley: Popular Hinduism, 140
Petty: Common Sense and God, 155
Reu and Buehring: Christian Ethics, 135
Russell: Religion and Science, 136
Steed: Way to Social Peace, 150
Temple: Centrality of Christ, 224
Temple: Christianity in Thought and Practice, 302
Trueblood: Essence of Spiritual Religion, 301
Weatherhead: Why Do Men Suffer? 140
Weiman and Meland: American Philosophies of Religion, 304
Differential of Christianity, 81
Question of Authority, 161
Relevance of Revelation, 241
Woodburne, Patricia
Book Reviews
Carman: Rats, Plague and Religion, 311
Kagawa: A Grain of Wheat, 153
Milne: Peace with Honor, 144
Thomas: War: No Profit, No Glory, No Need, 56
Woodburne, Helen
Book Review
Kellersberger: Congo Crosses, 228
Wright, William Kelley
Progress of God, 100